The Royall Prieſthood of Chriſtians.

An excellent Treatiſe,
Wherein the nature of the Prieſthood, the function of the Prieſts, and qualitie of the Sacrifice is liuely portrayed, for the ſure building vp of the Faithfull Profeſſors of the Goſpell, in Holineſſe and ſanctitie of life.

Deſcribed by *Iohn Batt*, Preacher of the Word of God at Newarke vpon Trent.

1. Peter. 2. 5.

Yee alſo as liuely ſtones, bee made a ſpirituall houſe, an holy Prieſthood to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.

Apocal. 5. 9. 10.

And they ſung a newe ſong, ſaying, Thou art worthie to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy bloud out of euery kindred, and tongue, and people, and nation.

And haſt made vs vnto our God Kings and Prieſts, and we ſhall raigne on the earth.

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BRITISH MUSEUM

The principall points deliuered in the firſt part of this Treatiſe.

1 PRoud *merit-mongers and prophane libertines moſt peſtilent aduerſaries to Gods free grace in the act of our Iuſtification.*

2 *Faith muſt firſt bee planted, then muſt wee bee taught to proſper in good workes.*

3 *It is better to halt in the way of truth then in a blinde zeale to runne headlong in hereſie.*

4 *The beſt workes of Ethnicall perſons are ſinnes, where three properties of good workes are deſcribed.*

5 *Whoſoeuer hath receiued Chriſt for his Iuſtification hath alſo reçeiued the ſpirit of Sanctification.*

6 *Mans ſaluation wholy and entirely de-*

pendeth on Gods free grace. But yet the ſpirit worketh by meanes.

7 *A ſpirituall diſcretion required in the Miniſterie.*

8 *How audileable that motiue ſhould be when God beſeecheth by his mercies.*

9 *From God and mercies the Chriſtian is taught to draw arguments of obedience, where the different concluſions of the Godly and the wicked are deſcribed.*

10 *A threefolde Prieſthood mentioned in the word of God wherevnto the Papiſts haue added a fourth.*

11 *Why the Miniſters of the Goſpell are called Prieſts.*

12 *The Chriſtian ſacrifice figured by allegoricall ſpeeches.*

13 *Fiue thinges to bee conſidered in a Chriſtian ſacrifice.*

14 *The true Chriſtian offereth an whole ſacrifice.*

15 *The difference betwixt the ſeruice of God,*

God, and the ſeruice of the Diuell.

16 *The true Chriſtian yeeldeth freewill offerings.*

17 *The true Chriſtian offereth a liuing ſacrifice.*

18 *The life of a naturall man or morall ciuilizer.*

19 *Not euery leauing of ſinne is a token of true repentaunce.*

20 *The ſpirituall ſword wherewith ſinne muſt bee killed.*

21 *The ſacrifice muſt be an holy offering.*

22 *In what ſence the ſacrifices of Chriſtians are called cleane offerings, and in what reſpects the children of God are called righteous.*

23 *The difference betwixt the ſacrifices of the godly and of the vngodly.*

24 *The Chriſtian ſacrifice is an acceptable offering.*

25 *The difference betwixt Iewiſh and Chriſtian ſacrifices.*

26 *Popiſh ſeruice neither ſpirituall nor reaſonable.*

27 *The reaſon why both Hipocrites and notorious ſinners loue Popery more then the Goſpell, and the Maſſe more then the Communion.*

28 *Of ſundry other ſacrifices the fruits of our faith.*

29 *The Chriſtian ſacrifice due to God onelie.*

FINIS.

The Royall Prieſthoode of Chriſtians.

Rom: 12. Chap. 1. 2. Verſ.

1 *I beeſeech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a quicke ſacrifice, holy, acceptable, vnto God, which is your reaſonable ſeruice.*

2 *And bee not yee faſhioned like vnto the world, but be you chaunged in your ſhape, by the renuing of your minde, that yee may prooue what is the good, and acceptable, and perfect will of God.*

HItherto I haue beene led by the methode which the ſpirit of God vſeth to teach you the foundation, which is Faith, whereby you are iuſtified before God. Now there remaines that Doctrine which our aduerſaries vntruely ſay wee condemne, 1

namely, of ſinceritie and integritie of Chriſtian conuerſation, the which muſt iuſtefie your Faith before men: yet teach we not as they doe: for the end wherunto we doe appeale is Mercy, becauſe we are vnprofitable, but their end is Merit, beecauſe they would be ſeruiceable. And inſooth, no ſooner is God glorified, & peace of conſcience wrought in the beleeuers by that Iuſtification which is in Chriſt Ieſus, but ſtraight way filthy luſts do boyle, and mad motions in the wicked doe ariſe, vnleſſe wanton wits be timely met withal, the which are accuſtomed to miſconſter, and to corrupt the beſt thinges. For as there is one generation, I meane of the Popiſh and blinde ſeduced, that no ſooner heare of ſole Faith in the acte of our Iuſtification, but peruertly cry out, that wee prize paradice at too cheape a rate: So is there an other ſort, who by pretence of chriſtian libertie, ſhake off all obedience, and turne the grace of God into wantonneſſe. Therefore as the doctrine of our Iuſtification may not be ſuppreſſed: ſo the doctrine of ſanctification is the naile that wee muſt driue at: alwayes prouided that firſt the foundation bee laid, then the build-

Two ſorts of enimies to Iuſtification by Faith: Proud Merit mongers and prophane Libertines.

Iude verſ. 4.

2

A right courſe in teaching Religion.

building: firſt Faith, then workes: firſt profeſsion, then practice: firſt light, then walking: firſt planting, then proſpering or growing forward in good workes. And you your ſelues muſt needes giue teſtimonie, that wee teach no faith voide of good workes, neither Iuſtification that is ſeuered from ſanctification: onely heere is the difference, that when wee acknowledge that faith and good workes, may not bee deuorſed, yet we ſet Iuſtification in Faith, and not in workes: yea theſe I ſay, are coupled together in a perpetuall and indiuidable knot, that whom hee elighteneth, them hee redeemeth: whom he redeemeth, them hee iuſtifieth: whom hee iuſtifieth, them he ſanctifieth: would you bee found righteous in the ſight of God? then muſt you poſſeſſe Chriſt by Faith. This is that which the Apoſtle hath taught you heeretofore, doe you poſſeſſe Chriſt by Faith? then muſt you bee made pertakers of ſanctification, this is the ſame hee teacheth now. The Apoſtles methode.

I beeſeech you, &c. The thing which the Apoſtle diſcourſeth of, to the ende of this Epiſtle, may be reduced to three prin-

cipall heads. For firſt hee ſetteth downe precepts for the gouernment of a priuate life in the 12. Chap: In the 13. of a life politike: and in the 14. hee intreateth of the vſe of Ceremonies.

Generall. Theſe precepts are eyther generall or ſpeciall in this ſcripture, the which contai-

Diuiſio contextus. neth an exhortation and a dehortation: the matter of the exhortation, either concerneth the bodie or the minde: the bodie, that euery man conſecrate himſelfe to the ſeruice of God, & doe as it were ſacrifice himſelfe, *verſ:* 1. the minde that the ſame alſo bee changed and renued, *verſ.* 2.

In the ſacrifice you muſt conſider the qualities. Firſt, it is a liuing ſacrifice, for as the Lord commaunded euery firſt begot-

Exod. 13. 1. ten to be offered aliue vnto him for a recognition or memoriall that he ſpared their firſt borne, when hee brought them out of the land of Egypt: in like ſort the ſpirit of God requireth that ſithence the mercie of God hath ſpared all, euery one ſhould offer himſelfe a liuing ſacrifice. Secondly,

Of the Imputation. this is an holy offering, partly, beecauſe of the righteouſneſſe in Chriſt, and partly becauſe of inherent puritie wrought by the holy

holy spirit. Thirdly, it is an acceptable offering, a consequent of the former: for that which is a liuing and an holy sacrifice, must needs be acceptable vnto his wil, the same is called λογικὴν λατρείαν, a reasonable seruice, because it is set foorth vnto vs in the high reason of the word of God, and is spiritual. In the renuing of the minde these things do offer themselues to our considerations: First, how the minde is naturally affected: Secondlie, how the same must be changed: Thirdlie, how it must be so kept and continued: Lastly, the end of this change, that wee may proue what that good, and acceptable, and perfect will of God is.

I beseech you brethren, &c.

All scriptures are inspired of God, and are profitable to instruct, to rebuke, & correct, that the man of God might be made perfect in good workes: 2. *Tim*: 4. and being written for our learning, as many must needes erre as know them not: For want of this knowledge, many there bee that runne and obtaine not: many fight but not the Lords battailes: many worke but lose the reward: the reason is, they build, but

3 1. Tim. 3. 16.

Melius est claudicare in via quam currere extra viam.

but not vpon the foundation, they runne in their blind zeale, but the faster they runne, the further they are from the marke, they fight, but they follow not the Captaine Iesus Christ, without whom whatsoeuer a man purposeth, thinketh, or worketh, is execrable; and not onelie of no value to righteousnesse, but of certaine deseruing to condemnation: and no meruaile, for as the roote is, so is the tree: as the fountaine is, so are the riuers: as the heart is, so are the affections and the actions: the which, euen the best of them are turned into sinne, as our hearing, our readings, praiers, conferrences, meditations, almes deedes, vntill such time as our hearts are purified by Faith, and our persons are reconciled to God, for whatsoeuer is done without Faith, is as a body without a head, or a superficious shew of building, without a ground worke.

4 Ethnicall vvorks are sin and vvhy.

By this it appeareth, that the best morrall workes of the heathen are sinnes, the reasons are sundrie and manif est. For first they haue no writ for them, and euery good worke must haue the foundation on the word of God, and must bee done because a mandate is come out from the Lord. Secondlie,

condlie, though they seeme religious in sacrificing, deuout in their praiers, charitable in their almes, yet these fruits not growing from the tree of Faith, are no better then the Apples of Sodome, which beauteous to the eye, yet chrusht do fall to pouder. *Vera virtus non est cum animus a deo fornicatur*, It is no true vertue when the heart runnes an whoreing after strange worship. Thirdly their workes were mixed, with the leauen of vaine glorie, therefore *Constantine* the great Christian Emperour was wonted to call *Traian herbam parietariam*, an hearbe painted on a wall, because in all, the seeming good hee acted, hee sought nothing so much as to get vnto himselfe an immortalitie of fame. Heere also fall to the ground, the great workes of our Romaine Catholikes who rob God of his glorie, in working the saluation of mankinde, and make him debtor to man, whereas the doctrine of the Scripture is, that by grace we are surelie saued, and by faith onely iustified, as at large the Apostle in the former part of this Epistle hath confirmed. This may furthermore serue to confute the vaine opinion of thousands of professours, who though

The true properties of all good vvorks.

Augustlib. 2. de Nuptijs Chap. 4. Rom. 3.

though they neare know what faith meaneth, yet are ſeduced by the Diuell, and their owne corrupted nature, to beleeue that they worſhip God, loue him, and feare him, and repent them of their ſinnes, whoſe miſhapen vertues, if they be but compared with the morrals of *Ariſtides*, *Fabricius*, *Camillus*, or ſuch like Ethnicall perſons, are not worthy the nameing. But it is not euerie kneeling at the Alter, that God doth accept, for *Cain* it may will bee downe vpon his knees: nor euery ſacrifice, for *Chore* will offer an offering: nor euerie teare, for *Eſay* was found a mourner weeping: nor euerie confeſsion, for *Iudas* confeſſeth: nor euery token of repentance, for *Achab* goeth ſoftly in token of ſorrow, and yet is found an hipocrite: nor euerie almes giuing, for the Phareſie his gift is reiected. Therefore as Chriſt exhorted his diſciples to take heed how they heard, ſo I beſeech you brethren take heed how you ſacrifice, and bee ſure to lay a good foundation before you build: firſt faith, then works, according to the order which the Apoſtle teacheth you, who fetcheth his exhortation from this, that our ſaluation ſtandeth vpon the alone mercie

Gen.4.
Num.16.18.
Gen.27.38.
Mat.27.4
1 King.21.27
Mat.6.2.
Luke.8.18.

of

of God, and not vpon any merits of ours: for you see plainelie that after Saint *Paul* hath in the whole Epistle discourſed that there is no hope of life, but in the righteouſnes of Christ, when he commeth down to morall exhortations, he beſeecheth them by that mercie which the Lord vouchſafeth to extend vnto them.

Againe wee are taught in this place, that whoſoeuer is knit vnto Ieſus Christ for his Iuſtification, is alſo ioyned to him for his Sanctification: this doth the Apoſtle teach in his Epiſtle to the Galathians, where hee ſheweth that the right vſe of Chriſtian libertie conſiſteth in this, that being ſet at libertie from the ſeruitude of ſin, wee ſhould helpe one an others ſaluation through loue. And in the Epiſtle to *Titus*, *That grace of God hath appeared, that bringeth Saluation vnto all men, and teacheth vs that wee ſhould denie vngodlyneſſe and worldly luſts, and that we ſhould liue ſoberly, and righteouſely, and godly in this preſent world.* Likewiſe Saint *Iohn* ſaith: *the bloud of Ieſus Chriſt cleanſeth vs from all ſinne:* what then, ſhall we make bould with ſinne, and make the promiſes of the Goſpell a pla-

5 VVhoſoeuer is vnited to Chriſt for his Iuſtification muſt needes haue the ſpirit of Sanctification.

Galath. 5. 13

Titus. 2. 11. 12.

1 Iohn. 1. 7.

placard for our iniquities? No surely, for the same Apostle sayeth in the beeginning of the next Chapter: *My little babes these things I write vnto you: that you sinne not.*

1. Iohn. 1. 2.

Iude. 4. vers.

Saint *Iude* sharply taxeth such as turne the libertie of the spirit, into licentiousnesse of the flesh, and take occasion to waxe wanton by the grace of God. As many then as are Christs haue put vpon them the wedding garment, the which is a coate of two coulours: partly red, by reason of the precious blood of the sonne of God shed vpon the crosse for the washing of his elect, from the filth of their sinnes: and partly white, by reason of sanctitie of life, and inherent holinesse wrought by the holy spirit, according to that in the Reuelation.

The vvedding garment a coate of tvvo colours.

Reuel. 7. 14. *These are they which haue washed their long roabes, and haue made their long roabes white in the blood of the Lambe.* Learne heere the end of redemption: It is to holines not to vncleanesse, shall wee then after the Lord hath healed vs, goe and sinne againe? shall we take the members of Christ and make them the members of an harlotte? shall wee make the Temple of the holy spirit a

The end of our redemption.

planche

planch and swinestie of diuels? shall wee rather bee as rotten ympes dead in our sinnes, then remaine in the roote, and spring in Christ Iesus? well worthy are we to die, and perish euerlastinglie; if we beg pardon and Iustification, and haue no care of our Sanctification: If we fall downe vpon our knees for remission of sinne, when we haue no care to strangle and put out the breath of it.

Let vs labour therefore to be pertakers of the diuine nature, that is to say, of those qualities, whereby the Image of God is repaired in vs, and *let vs ioyne Vertue with our Faith: and with Vertue, Knowledge: and with Knowledge, Temperance: and with Temperance, Patience: and with Patience, Godlinesse: and with Godlinesse, Brotherly kindnesse: and with Brotherly kindnesse, Loue: For if these things be among vs, and abound, they will make that wee shall not bee Idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ.* For the Sonne of God died and rose againe, but to this end, that we should dye vnto sinne, and liue vnto righteousnes: he hath redeemed vs from the seruitude of sinne, but to this end, that we should haue 2 Pet. 1. 4. 5. 6. Luke. 1. 75.

1 Peter.1.15. no longer fellowſhip with the vnfruitfull works thereof: we are made free Denizens
Rom. 8. 12. of heauenly Ieruſalem, *but yet debters to liue after the ſpirit, not after the fleſh*: we are
Gal.5.13. ſet at libertie *but yet muſt ſerue vnto righteouſneſſe, and helpe one an other through loue.*

6 We may not let this neceſſarie note eſcape vs, that although our ſaluation, dependeth vpon the meere grace & good will of God, yet admonitions, obſeruations, exhortations, obiurgations ceaſe not, to haue their right vſe, neither are ſuperfluous, for who ſeeth not, how often and with how many reaſons Saint *Paule* hath vrged our ſaluation to depend on Gods free election, yet ceaſeth hee not from exhorting and inculcating of precepts eyther generall for whole ſtates, or particularly for ſeuerall callings: *It is neither in the willer nor in the runner, but in God that ſheweth mercie*: yet exhorteth hee the Corinthians *ſo to runne that they may obtaine*. And in an other place propoſeth himſelfe an example, he willeth vs to pray without ceaſing, yet ſayeth hee wee know not what to aske, but the ſpirit prayeth for vs. *Iames* telleth you that euery gift is from the Father of light, yet bids

Although our ſaluation depend vpon Gods grace yet the ſpirit vvorketh by meanes.

Rom.9.16.
1. Cor. 9.24.
Phil.3.14.
Theſſ. 5.17.
Rom.8.26.
Iam. 1.17. &

you

you withall, If any want wisedome to beg it of God. The Iewes saith *Peter* whilest they crucified Christ, by the handes of the wicked, fullfilled the counsell of God, but yet hee rebuked them, for this so great wickednesse, and exhorteth them, to repentance. *No man comes vnto mee* saith Christ, *vnlesse my Father draw him*; but yet hee exhorts all that are heauie loaden to come vnto him. Acts.4.28. Iohn.6.44. Math.11.28

Therefore albeit our saluation and whatsoeuer belongeth to it dependeth of Gods free grace and eternall election, yet must wee not cease *to exhort, to reproue, to correct, that the man of God may bee made absolute in all good workes*, for wee are drawen to Iesus Christ in whom wee are chosen by these meanes, and the meanes are not repugnant to the ende, but subordinate vnto it, for whosoeuer is predestinate to the end, is also predestinate to those subordinate meanes which lead vnto the ende. 2.Tim.3.16. 17. Rom.8.29.

I beseech you brethren &c.

As the authoritie of the ministerie is great because God in his hand hath put a mighty scepter, which is his word, so the 7

The ſpirituall diſcretion required in the Miniſterie.

wiſedome which God hath put into the hearts of his ſeruants is heereby deſcerned, when they Miniſter ſeaſonably vnto euery ſoule: for as one potion fitteth not all patients, nor one ſalue all ſores, nor one diet all ſtomackes, no more doth that in the Miniſterie, ſerue one ſoule which is fit for an other. Therefore as the Apoſtle doth beſeech the Romains, ſo dealeth he roundly with the Galathians and Corinthians, and as hee entreateth Philemon, ſo hee ſharply reproueth *Elemias* the ſorcerer, and ſmites him with a corporall puniſhment. But heere the Miniſters of the word of God muſt narrowly watch ouer themſelues leaſt whileſt in reprehenſion their zeale ſeeme to feede vpon mens ſinnes, through their ouerſwaying affection, (which ſhould be far from the Pulpit) that feed vpon mens perſons, for all egerneſſe, all bitterneſſe and biting, as it is to bee baniſhed from all, ſo chiefly from the chaire of truth and meekeneſſe. On the other ſide, there is a ſinne, when as for the fell, and the fleſh-hooke, for handfuls of barley, & morſels of bread, the ſeers that watch ouer the Lords inheritants are contented to cut the ſcantling of

Gal. 4. 1. 1. Cor. 5. 1. 1. Cor. 5. 1. Phile. 9. verſ. Acts 13. 10.

A caueat for Preachers.

ſinne

ſinne,& to caſt a vaile ouer mens deformities,to make a *Noe* of a *Nymrod*: and frailties of mens furies: a ſinne ſharply reproued by the Prophets,and in the Prophets: But as it was in Iſraell *obſequium amicos. &c.* ſo in England there want not ſuch, as looke out vnſauoury things, becauſe ſuch practice findes friends both in Court and Country, a foule fault and notorius,but yet vnleſſe the Lord ſhew much mercie to his Church,for remedy helpleſſe & hopeleſſe.

I beſeech you brethren, &c.

In the Scriptures men are called brethren in diuers reſpects,by nature as *Eſau* & *Iacob*: by kindred as *Abraham* & *Lot*: by country as *Paul* & the hebrews:by profeſsion & affection as chriſtians:In which ſence the Apoſtle entreats in loue the Romanes to yeeld themſelues a ſacrifice liuing, holy, and acceptable vnto God. This word as it rowleth in the mouthes of them that haue charge of Gods people, ſo ſhould it in veritie poſſeſſe their harts,and then ſhould you behold the blinde man made to ſee,and the dumbe to ſpeake,I meane the idle and Idoll miniſtrie,who neither looke vpon the miſery of the people that periſh for want

Loue to the flock will cauſe better attendance.

of instruction, beecause the God of this world hath dasled their eyes, nor speake for the comfort of the Church of God, becausse one or other hath cast a sop into their iawes: nay this word well vnderstood and considered of would make him forgiue the fault, that now will not forget it, make men loue where they hate, and buy peace with losse of their owne right, as *Abraham* did of *Lot*, becausse they were brethren.

The vse of this vvord brother.

By the mercy of God, &c.

8 An argument that is able to melt and resolue the hart into loue and obedience, if it bee not framed out of the flint stone. If the mother say vnto a spendthrift and prodigall Childe, I beseech thee sonne by all the twitches and throwes that I sustayned with patience for thee, before thou sawest the light of this world; by this my body that bare thee, by these dugs that haue giuen thee sucke, and all the cares and feares, that haue falne vnto me by thy misaduentures when thou wast a tender babe, that thou wouldest forsake these wicked wayes, and detest that same lewd societie which will seduce thee to destruction: were it not

an euident signe, that he were vtterly past grace, if he would not heare and obey such an obtestation? in like sort our Apostle prayes you not by one but by all the mercies of God to sacrifice your selues to his seruice: what forgetfulnesse or rather desperate rebellion is it, if you yeelde not your selues chearefully into the Lords hands, to be dealt withall as it seemeth good in his eyes? But consider a little what the Apostle meanes by this sweet word of mercie: Of mercie hee hath elected thee beefore the foundations of the world were laid: Of mercie he created thee by his power and wisdome when thou wast not: Of mercie he hath redeemed thee when thou wast vtterly lost in the loynes of thy first parents: Of his mercie hee hath forgiuen thy sins, and forgetteth thine iniquities: Of mercie he forgiueth thy innumerable sinnes and most great, not committed at vnawars, but wilfully and with high contumely of his name: Of his mercie he hath sent his onely begotten sonne who became man, died for vs, and by his owne bloud did vndergoe the punishment due vnto vs.

A forceable motiue vvhen God beseecheth by his mercies.

Finally, of his mercy he still taketh com-

paſsion on vs, giueth vs his holy ſpirit, by which we are regenerated, quickened, and gouerned? neither ceaſeth he to ſhew mercy, and to preſerue his ſpirit in vs, till hee bring vs to the full poſſeſsion of eternall life. Mine eyes O Lord are not ſo dazeled with beholding the brightneſſe of the Sun beames, nor mine eare ſo aſtoniſhed with the ſodaine and terrible thunders, nor my minde ſo with ioy at any time ſwallowed vp and confounded, as my vnderſtanding is at the contemplation of thoſe wonderfull mercies that thou haſt ſhewed vnto them that loue thy glory; yea my wordes are ſwallowed in it, and my iudgement doth vaniſh and melt away before it. If therefore thy bowels bee not framed out of the hard oake; If thy hart ſtrings be not as hard as Adamant; If thy reines bee not ten times harder then the Anuile, then there needes no other argument but the mercies of God to allure to the ſacrificing of thy ſelfe, thy thoughts, wordes, and workes vnto God: and to make thee ceaſe to corrupt thy ſelfe before him by thy ſinne.

9 An other doctrine that we haue to learne heere is, with the Apoſtle, from Gods mercies,

cies, to deduce arguments of obedience, and not to make bould with sinne, because god forgiues sinnes: wherin the trecherie of the Diuel doth plainly appeare, who teacheth his followers from wholsome promises, to draw pernicious conclusions. The time is short saith the Apostle, the Diuels disciples conclude; *Let vs eate & drinck to morrow we shall dye*: but the children of God argue, *let vs therfore vse this world, as though wee vsed it not*. Wher sinne aboundeth ther grace doth abound much more: let vs then sin saith the wicked, that the grace of God may want no matter to work on: In our wickednesse let vs loath and leaue sinne saith the godly, and not turne the grace of God into wantonnesse: with thee is mercie saith *Dauid*: let vs then make bould with sinne saith the wicked, & trie the market what he will giue: let not vs presume saith the children of G O D, for with the Lord there is mercie that hee may be feared: all are either elected to life, or reprobate to death: let vs doe then what wee list, say the wicked, wee shall speed neither better nor worse: let vs make our election sure say the chosen, though not by a cause precedent,

From the mercies of God vve must fetch arguments of obedience.

2 Cor. 7. 1.

1 Cor. 15. 32.

1 Cor. 7. 31.

Rom. 6. 15.

Iude 4. verse.

The different conclusions vvhich the godly and vngodly drayv from the ¶ grace of God.

Rom. 9.

cedent, yet at leaſt-wiſe by a ſigne conſequent: for they which are predeſtinate to the end, are alſo predeſtinate to the means, and therefore are wee choſen to bee holy and vnblameable and *created to good works, which GOD hath prepared that wee ſhould walke in them.*

Ephes. 2. 10.

Thus may you behold brethren a difference in hearing & reading the ſcriptures betwixt the godly on the one ſide and prophane perſons on the other: the one like the ſpider ſucks poiſon: the other as the Bee ſucks Hony, and yet both out of one flower, to one the ſame goſpell is a ſauour of life, to an other a ſauour of death: to one the ſame Chriſt is a ramper of reſcue, to an other a rock of ruyne, in the one the promiſes of Gods free grace breedes amendment of life, in the other preſumption and ſecuritie.

2. Cor. 2. 16.

That you offer, &c.

This offering of ſacrifices imploieth a Prieſthood: In the diſcription therefore of our Prieſts, we muſt conſider foure things: Firſt, who it is that muſt ſacrifice: Secondly, what hee muſt ſacrifice: Thirdly, to whom:

whom: And fourthly, wherefore.

The holy scriptures make mention of 10
a three-fould Priesthood: the first legall as of *Aron*: the second eternall as of Christ: the third christian and spiritual: as of all the faithfull. A threefould Priesthood mentioned in the vvord of God.

The first Tipicall, which ceaseth at the comming of Christ: for the Priesthood of *Aaron* was translated into the Priesthood after *Melchesidechs* order, the which is the Priesthood of Christ. The second Reall, wherein Christ hath offered himselfe for vs, and hath found eternall redemption. Heb. 7. 17. Heb. 9. 12. The third Eucharisticall, wherein wee offer our selues, and all the fruits of our Faith to God by Christ. The first was offered in the Tabernacle and the Temple: the second vpon the Altar of the crosse, without the gates of the cittie. The third is offered in euery place, whersoeuer God is serued in spirit and truth.

The shameless shauelings of the Romish Church tell you of a fourth, which is the sacrifice of the Masse, but the Scriptures knoweth it not, neyther Christ, nor his Euangelists and Apostles euer dreamed of it: Therefore as for the name of Priests,

as it implyeth an authoritie of Popiſh ſacrificing, wee vtterly renounce it. The Apoſtles receiued power to preach, and to
Math.29.19. miniſter the Sacraments: but to offer a ſacrifice for the quicke and the dead there is not a word contayned in the commiſſion. That *Paul* miniſtred the Goſpell we make no doubt, but that he ſaid Maſſe, and offered vp the Sonne of God vnto his Father when will they proue it, that wee may beleeue it? That they which haue Eccleſiaſticall function, to labour in word and in doc-
Rom.15. 2 Cor.4.1. Act.20.28. 1 Tim.5.17. Epheſ.4.11. trine, are called Biſhops, Elders, Ouerſeers, Miniſters, Doctors, and Paſtors, and the like, wee willingly yeld: But as for the word *Sacerdos*, which may be tranſlated a ſacrificer, wee finde it not in the new teſtament, giuen to the miniſters of the Goſpel, witnes father *Robert*, a notorious procter for poperie, & one of the principall of that black guard: for it is a ſure thing that the miniſters of the ould and new Teſtament, as they differ in office ſo in name, by warrant of ſcripture. And ſurely ſince the name of Prieſt hath relation to a ſacrifice, and men by ſacrifice vnderſtand the Maſſe, a monſter of abhomination prophaning the bloud

of

of Christ, abhorred of God, vnknowen to the Fathers, and detested of all that truelie loue the simplicitie of the Gospell; why should it not therefore bee forgotten of vs in that sence, as it is vsually giuen to the ministerie.

As for that place in *Esay*: *you shalbe called the Priests of God*, the course of the text doth seeme to mean all the seruants of God, whom *Peter* calleth an holy Priesthood, *to offer vp spirituall sacrifice to God by Iesus Christ*: the sacrifice therefore, in respect whereof the Ministers of the Gospell are called Priests by *Esay*, is a spirituall sacrifice, and as euery faithfull person is a Priest because euery man must offer his owne body, so that name is giuen to Ministers, not because they must offer vp an externall and visible sacrifice, as it is expressed by the counsell of Trent: but because we are called to sacrifice the bodies of other men, by the preaching of the Gospell: *Rom* 15.16. And for this cause we must not forget, that the name which the Apostles giue the Ministers of the Gospell is *Presbiter* an Elder: and not *Sacerdos* which signifieth a sacrifice.

1 Peter 2.9.

11

In what sence the Ministers of the Gospell are called Priests

These

Theſe things well conſidered, decipher vnto vs, the ſleights of ſuch, as ſuggle for popery either aboue or vnder board: For firſt the Rhemiſts & the reſt of that faction tranſlate *Sacerdos*, and *Presbiter* by the ſame word Prieſt, and ſo purpoſely confound that which the ſcriptures haue diſtinguiſhed, and ſo like lewd loſells, abuſe them that doate vpon ſuperſtition, and are ready to run mad through loue of that whoriſh ſacrifice, of their Idolatrous Maſſe.

A Romish ſlight to tranſlate Sacerdos, and preſbiter by the vvord Prieſt thereby to perſvvade that the Miniſters of the nevv Teſtament are ordained to ſacrifice after the manner of Maſſe Prieſts,

Thus whileſt they perſwade their followers, that the Miniſters of the Goſpell are Prieſts ordained to offer an externall ſacrifice, they draw them to loath our miniſters, who neither do ſacrifice nor liſt to be called Prieſts: I ſay Prieſts otherwiſe then Sainct *Paul* ſpeaketh.

Bernard. *Non ſolus Sacerdos ſacrificat, non ſolus conſecrat: &c.* ſaith *Barnard.* The Prieſt onely doth not ſacrifice nor conſecrate, but the whole company of the faithful, which ſtand by doe conſecrate and ſacrifice with him, therefore all in this ſence are Prieſts aſwell as the miniſter.

But why then is this word vſed in our church, who haue renounced the maſsing & popiſh

popish sacrificing: I will saye as *Chrisostome*, hee is termed a Priest that is called πρεσβίτερος, an elder, because custome hath obtained it. And thus much concerning the first point, namely, in what sence the Ministers of the Gospell are called Priests, to wit, because they offer spirituall sacrifices in ministering in holy things, and ministering vnto the Lord, as the Prophets and Doctors in the Church of Antioche. It followeth, concerning the Priesthood of all Christians.

This Priesthood and sacrifice is set forth in figuratiue speches by the Prophets, when they speake of the religious worshippe of God, vnder the kingdome of Christ: As namely, that there shall be an Altar of the Lord in the middest of the land of Egypt: That God will accept the burnt offerings and sacrifices of straungers vpon his Altar: That all the sheepe of Kedar shalbe offered, and the Rammes of Nebaioth: that the Gentiles shall goe vp to keepe the feastes of Tabernacles, euery one vnto Ierusalem, and euery potte in Ierusalem and Iuda shall be holy to the Lord of hoasts: that the offering of Iuda and Ierusalem shall be sweet

12 The sacrifice of Christians figured by allegoricall speeches.

Esay.19.19.

Esay.56.7.

Esay.60.7.

Zach.14.16. verf.17. & 21.

Malach.3.4.

ſweet as in the daies of old and in the yeeres afore. By which ſpeaches the Prophets declare allegorically, that all chriſtians ſhould be as Prieſts and Leuites to offer vp their ſacrifices: that euerie coaſt ſhould bee as Iury, euery houſe as Sion: euery holy aſſembly, yea, euery faithfull ſoule a Temple to ſacrifice in: yea the ſonnes of *Leui*, as *Arias Montanus* hath righly obſerued, betoken by a figure theſe ſpirituall Leuites: that is all beleeuers, whom Chriſt in the new Teſtament hath made a roiall Prieſthood: euen King and Prieſts to God his Father: for if thou wilt be a Chriſtian thou muſt ſacrifice: and if thou ſacrifice thou art a Prieſt: And who art thou? what is thy fathers houſe? or out of what roote diddeſt thou grow, that thou ſhouldeſt ſcorne the name of a Prieſt, ſince the Sonne of God before whom the Seraphins do couer their faces, was not aſhamed of the name: though his Prieſthood differed in nature.

1. Cor. 6.

Arias Montanus comment: in Mat. Chap. 8.

1. Pet. 2. 9.

The name of Prieſt a moſt honourable title, except you meane a maſſe Prieſt. Eſay 6. 2.

But ſome will ſay, why are you called Prieſtes in our language more then others? I anſwere becauſe that as euery thing in the ſanctuary was double to that which is common: ſo Miniſters ſhould excell others in per-

VVhy the Miniſters of the Goſpell are rather tearmed Prieſts then other Chriſtians.

perfection, knowledge, and holinesse of life. Or I answere, not because they sacrifice the body of Christ, which is the pretended Priesthood of the butcherly Priests in the Church of Rome: but because they offer vnto God his Church, and the members of the same by the preaching of the Gospell. Hetherto of the priesthood, now of the sacrifice

The christiã sacrifice is two fould: 1 Our selues: 2 The fruits of our faith

For the first you are exhorted to offer 13
your bodies vnto God. In this christian sacrifice wee must obserue these fiue things: Fiue things to be considered in a Christian sacrifice.
First that it must be an whole offering, for so by the body is to bee vnderstood the whole man. Secondly, such a free will offering, as that wee yeeld our selues into the Lords hands, to bee tryed and disposed of at his pleasure. Thirdly it must be a liuing sacrifice, partly distinguished from the legall, and partly because it is offered by such as liue by faith in Christ. Fourthly, it must be holy, that is sanctified by the righteousnesse and obedience of Iesus Christ. And lastly, acceptable, an effect of the former

condicions, for that muſt needs pleaſe God
Acts.15.9. wh ch proceedeth from faith, which purifi-
eth the heart.

Offer your bodies. &c.

14 By the bodie is vnderſtoode the whole man, to teach you in the firſt place not to
The true Chriſtians offereth an vvhole ſacrifice. ſacrifice nor ſerue God by the halues. For as the burnt offering was a whole ſacrifice and not parted, betwixt God & the Prieſt: and as our chiefe Prieſt tipically ſhadowed by the ſame, did offer his body and ſoule a ſacrifice for the ſinnes of the world, ſo is it required at the hands of the faithfull that they offer themſelues wholy vnto God, the which is a principall duetie of a Catho-
Gen.4.3. & 4. like Prieſt: *Caine* offered his corne: *Abell*
Exod.22.10. his Lambes: *Abraham* his *Iſaack*: *Iepthe*
Iudg.11.30. his daughter: *Anna* her ſonne: and you
1 Sam.1.24. muſt offer your ſelues.

A Catholike Prieſt a rare man. By this it will appeare to be a rare matter to finde a Catholike Prieſt: For who is he that will offer all? Nay is not our re-
Mark.6.20. ligion as Herods, who though he could not choſe but reuerence *Iohn* Baptiſt, yet had he rather goe to hell then leaue his whore:
Math.10.8. Or like *Iudas*, who though he could Preach

and

and worke miracles, yet was farre in loue with the bag: or as the young fellow in the Gospell, who pretended great integritie and soundnesse, and yet when Christ felt his pulses, he found him loue sicke: or as *Ananias* & *Saphira* who offered some and retayned some: vndoubtedly practice proues *Herod* to bee a father of many Courtiers; there is one sinne or other that seemes so pleasaunt, that rather then they will leaue it, they will goe to hell for it: *Iudas* is become a patterne to many Preachers, whom ambitious aspiring, and loue of the bag hath so bewitched, that they care not a gallie halpenney to betray Christ and his Gospel. *Ananias* and *Saphira*, offered some although they kept some back: but how many with the controulement of their owne consciences, make as though they would hold nothing backe, and yet offer nothing. The yong man in the Gospell, is become a great grandfather, and his generation could finde with all their harts that God and the world were made friends, but bee it as may bee, I am sure they cease not to adore their god Mammon: but woe be to him that hath two hearts, for if he had but one either he

Math. 19. 22.

Act. 5. 2.

would be wholly good, or wholy bad: but hauing two he cannot in religion doe what hee ought, nor yet in the world what hee would. Well then if wee meane to be Catholike Prieſts, that is to ſay, true Chriſtians, we muſt ſacrifice both body and ſoule to the Lord: and not worſhip as the Phareſes did, who made cleane the outward ſide of the cup: nor like the Bethulians, who were no better then tearmers in Religion: nor like king *Saul* who ſerued for his wages. But as God hath a Catholike Church in all ages, in all times, in eſtates of men, ſo vndoubtedly is hee a true Catholike Prieſt, who yeeldeth an whole ſacrifice, and is ſanctified throughout, both in the bodie and in the ſpirit, in heart and in hand.

Math. 23.

1. Theſ. 5. 23.

15 The difference betwixt the ſeruice of God & the Diuell.

By this you may eaſilie diſcrie the ſeruice of God from the ſeruice of the Diuell, for Gods ſeruice is hedged and limited, and as hee is the beſt pay-maſter ſo doth he commaund the ſtricteſt ſeruice, therefore if you do ſeeke him, that you may find him, you muſt ſeeke him with all your hearts, if you loue him to be loued againe, you muſt loue him with all your hearts:

and

and if you praie that you may obtaine, you must praie, not onelie with your lips, but with vehemency of the spirit: And if you offer an acceptable sacrifice, you must offer an whole sacrifice, for as Christ cast out not six but seauen Diuels out of sinfull *Mary*, so to make a Catholike Priest and a sound sacrifice, wee must endeauour to be mortified in all the members of our bodies, and rectified in all the affections of our minds: sithens as Christ dwelleth in our hearts by Faith: so likewise in our mouthes by confession, and in our hands by our actions. Luk. 7.

This is an hard seruice to him that is in loue with the deceiptfull waies of his owne heart. The carnall gospellers, the prophane hearts and Epicurian companions, with whom the word doth swarme, mislike this entertainement. They serue a contrarie maister, for the Diuell is a libertine by his profession, he keepes a pallace of pleasure, and a court of libertie, he giues his followers leaue to say what they list, and vppon a false perswasion that there is some good thing in them, when the hart is rotten at the roote, seduceth men to destruction, well then to conclude this point, a Catho- The Diuell is a libertine by his profession.

like Priests must serue God euer, or neuer: euery where, or no where: in all, or in none: which is the cause that the harueſt is the diuels, and the gleaning is Gods: for there is hardly such a Priest to be found amongst a thousand.

16 But wee haue learnd not to sacrifice by the halues, as the Iewes are reported by the Prophet *Malachy*: so must we remember with all, that the Lord accepteth our free-will offerings: for these also were commanded in the law, namely, that they should go to Ierusalē too ffer freely, the maner wherof is pointed out particularly in Leuiticus: for although there was a law certaine, yet it behoued them to offer voluntarilie and without compulsion: according as it is said, that God loueth such as offer vnto him willinglie, and not as of constrained necessitie.

The true Christian yeeldeth free-vvill offe-rings.

Malach. 1. 13.

Leuit. 22. 18.

Leuit. 23. 38.

1. Cor. 9. 7.

This serueth to check all such, as if they doe any ill, they doe it as the principall, and their hearts goes with their work, but if they doe any good things, they doe them as by works, and as though they cared not, whether they did or did them not. If it be to goe to the church, then they say as *Barack*

The vnto-vvardnesse of men to doe well.

rack said to *Debora*, If thou wilt goe, I will goe too. If it be to releeue the poore, then they fall to pleading like the theefe that tells a tale vpon euery step as he goeth to the gallowes: If it be for the comfort of Gods Church, and the prosperitie of the Gospel, then there is a Beare in the way & a Lyon in the streetes. Thus whilest for want of alacritie & cheerefulnesse in Gods seruice, men fall to putting to cases, casting of doubts and doubling delaies; the Serpent gets his ground by creeping, God is dishonored, and our owne saluations are hazarded. It is an excellent speech of *Barnard*, (*Nec leprosa obedientia, nec canina patientia commendatur*) neither the leprouse obedience, nor the doglike patience is worthie praise: to doe the will of God without knowledge, is no better then *leprosa obedientia*: a leprouse & senceleſſe obedience: but to know it & to do it grudgingly, or against the will, is no better then the dogs sufferance, who beares away the blows & shakes his eares, becauſe hee findes no remedie. I must needes vrge this point, for heresie findes more voluntaries then religion, and Idolatry more freewill followers then Gods

Iudges.4.8.

Prouer.26.13.

Serm. 6 de quadrages.

word: for if it ſhould come to the erecting of their Dagon of Rome, (which God forbid,) they would neither ſpare bracelets
Exod.32.3. nor eare-rings, no more then Idolatrous Iſrael did for making of their goulden calfe: or if that were not enough, they would offer their ſonnes in ſacrifice, as the vnnatu-
2 King.3. rall Kings of Moab did, to pacifie the incenſed gods, or if that were not enough, they would be contented to ſacrifice themſelues and to offer their owne liues for a pray, as the Athenians did, when they agreed by caſting of lots to ſurrender themſelues to bee deuoured of that prodigious monſter *Mynotaurus*. Let not theſe blinde Baalits who to ſacrifice to the Queene of heauen, and to ſing *Salue Regina* in our temples, leaue no pollicie or ſhift vntryed: let not I ſay, their blinde zeale ſhame our want of
Act.11.23. freeheartedneſſe & deuotion in the ſeruice of God: let vs with purpoſe of heart, cleaue vnto the Lord: and if the aduerſaries of the Goſpell be feruent in ſuperſtition, let vs be
Rom.12.11. much more feruent in holy religion: if they be zealous of popiſh works, let vs bee zea-
Titus 2.14. lous of good works: if they be earneſt for their aduancement of their drunken dota-

ges

ges, let vs bee much more earneſt in good things: not onely receiuing the truth, but the loue of it, that wee may bee ſaued, for loue will breed deuotion, and deuotion will make thee wiſh as *Dauid* did, that thou hadſt any thing to offer vnto the Lord: and thus haue wee heard, that this Chriſtian ſacrifice muſt bee both an entire and a freewill offering: and now it followeth, that we ſpeake of the other qualities of it in order as they are ſet downe in this place. Galat.4.18. 2 Theſ.2.10.

A liuing ſacrifice, &c.

17 The Iewes offred the carkaſſes of beaſts, the Chriſtians muſt offer their owne bodies: the beaſts were killed when they were ſacrificed, the body of ſinne muſt be mortified, before the ſacrifice be quickned: For as the Lord commanded the firſt borne of Iſraell to be offered for a recognition, that of mercy they were ſpared, when hee brought them out of Egipt: in like ſort it is required, that ſithence by mercy all are ſpared, therefore all ſhould offer a liuing ſacrifice. Before it bee a liuely ſacrifice, the old man muſt bee mortified, and the fleſh Leuit.22.19. Colloſ. 3.

with the concupiſcence thereof muſt bee crucified: as the death of ſinne is the life of a man, ſo the life of ſinne is the death of a man: therefore the ſcripture ſpeaketh no otherwiſe of the vnregenerate, and ſuch as liue in their ſinnes then of dead men: *Zacharie* ſaith that they ſit in the vallies of death: Saint *Paul*, that they are dead in their ſinnes and treſpaſſes, and that the widowes liuing in pleaſure, are dead: Saint *Iohn* ſaith that they of the Church of Sardis had a name to be aliue, but they were dead, becauſe they wanted the operation of the ſpirit: and our ſauiour Chriſt ſheweth, that before ſuch time as men effectually heare the word, and obey the voice of their calling, are without life.

Gal.5.24.

Luke.2.79.

Epheſ.2.1.
1 Tim.5.6.

Reuel.2.1.

Ioh.5.25.

The iuſt ſhall liue by Faith: and I liue not now ſaith our Apoſtle, but Chriſt liueth in me: for as we iudge a man to liue ſo long as his vitall ſpirits and his animall powers haue their motions and operations, but when there are no more feelings, neither vſe of ſence or of naturall operations, then wee account of him as of a dead carkaſſe: ſo although the life of a Chriſtian man be hidden in Chriſt, a thing moſt ſecret

Habakuk.2.4.

A Simile.

rcet in it ſelfe, yet by the operations of the ſpirit we eſpie life, and where there are no motions of the ſpirit, it is a fearefull ſigne that the aprtie is either dead, or ſicke vnto death.

For as many as liue the life of God, are lead by the ſpirit of Chriſt, and the ſame is not idle: What madneſſe then hath bewitched the world, or what drunkenneſſe hath couered the ſpirits of carnally minded men, that they ſhould dreame they are a liue becauſe they haue vitall and animall powers? Doe they ſee? and haue not the beaſts eyes? doe they heare? and haue not the beaſts eares? doe they eate, drinke, and ſleepe, and then fling vp their heeles againe when they are feeding in their fatteſt paſtures, and ſpurne againſt the weake? and do not the beaſts ſo? haue they reaſon or vnderſtanding, wherein they exceed the beaſts of the field, and haue not the Pagans ſo? Surelie beeloued brethren, a naturall man though his wit be nimble and actiue, his reaches profound, his pollicie great, his conceipt ſo high, that in his owne weening he is able to catch the Moone betwixt his teeth: yet the word of the Lord hath determined Rom. 8. 14.

18

The life of a naturall man.

termined of him to bee no better then a lump of fleſh, no man but the Image of a man, a very hobgobling or an Idoll that hath no life: for as Idols haue eies and ſee not, eares and heare not, mouthes and ſpeak not, feete and walke not: ſo theſe men haue eyes, but they neither ſee iudgement nor mercie in his workes: they haue eares, but neyther heare wiſedome nor goodneſſe in his word: they haue mouthes, but they ſpeak not his praiſe: they haue feete, but they walke not in his pathes. Wherefore as a Philoſopher lighted at torch at noone day to finde a man amongeſt a thouſand, ſo I feare a man may light a candle at noone, and amongſt manie that ſeeme to liue, and not finde a liuing man.

Vſe of the former doctrine.

Now then let vs ſtraightly examine our ſelues, how neare we are to life, or how neare vnto death, whether wee are repairing or languiſhing, increaſing or decreaſing in the life of God, and hold this as a rule neuer failing, looke how much grace, ſo much life: and the life is knowne by the motions of the ſpirit, as the tree is by the fruit. If then thou goeſt a whoring after ſtrange worſhip: if thou followeſt the fancies and inuentions

of

of thine owne braine: if thou tosſeſt the name of God to and fro like a tennis ball: if thou polluteſt the Sabboth: if thou diſpiſeſt authoritie: if thou haſt a wanton heart and adulterous eies: if thou hurteſt the bodie of thy neighbour, ſtealeſt his goods, or reprocheſt his name: I tell thee, that continuing in thy ſin, thou art but a dead man: and if God call thee in this ſtate, thy ſoule will be in hell before thy corps bee in thy graue. But who beleeueth the word of the Lord? for though the Lord God hath not ceaſed to warne by his word, and to draw the ſword of Iudgement, yea, and to make his plagues to cleaue to his people, as they doe to their ſinnes, yet behold to this day men are not aſhamed of their abhomination, true religion is contemned, ſinceritie is ſcorned, zeale is abhorred, the preachers are diſdained, and good men are made a bye word. O Lord God who beholdeſt the proud lookes and preſumptuous walkings of the wicked, what will this ranckneſſe of ſinne grow to in the end, if thou doe not put to thy helping hand?

No vſe made of Gods vvord nor yet of his iudgement.

By this alſo it may appeare that not euery leauing of ſinne, or ſtopping the outrage

of

of it, that it ſtare not a man in the face, is a note of true repentance, but thou muſt mortefie it, kill it as men doe ſerpents in the head and in the taile, and not caſt it off as men doe their cloakes to vſe againe when they liſt: the want of this makes ſuch as ſeeme to repent, as the ſwearer, and breaker of the Sabboth, the adulterer, the eare-whiſperer, and tale-carrier to make relapſes, their ſecond fall beeing more ſhamefull then the firſt. This is the generation of goſpellers, who albeit in their iudgement they condemne ſinne, yet becauſe in affection they hate it not, nor labour to purſue it to the death, (although they may ſuppreſſe it for a ſeaſon) yet in the end returne as dogs to the vomit, or ſwine to their mire, doeing as theeues doe, who ſo long as they are at the barre, will not ſticke to ſweare to faithfulneſſe and truth, but deliuered, fall to their old waies and bias, and neuer leaue vntill they drop into the hangmans budget.

Not euery leauing of ſinne is a note of true repentance.

The cauſe of relapſe.

But how muſt this ſinne be killed, I anſwere by the ſword of the ſpirit which is the word of God. Saint *Paul* when he ſetteth out the armour of a chriſtian ſouldier, wherewith he may bee able to kill his enemies

20

The ſword wherewith ſinne muſt be killed.

mies, bids him take vnto him the sword of the spirit. So in the Reuelation, saint *Iohn* describes the Angell with a two edged sword proceeding out of his mouth: meanning that by the preaching of the Gospell, Christ should get the victorie, vanquish sin and Sathan, and whatsoeuer is opposed against the kingdome of God. And in the Epistle to the *Hebrewes, the word of God is liuely & mightie in operation, & sharper then any two edged sword and entreth through euen to the diuiding of the Ioynts and the marrow.* Yet mans hart is so hard, that it seemes as it were to turne edge, therefore the word of the Lord is compared to an hammer to brust it, and if that will not serue then it is compared to fire to melt it, and to make it an whole burnt offering to the Lord, and if that will not serue, to thunder and lightning.

Ephes. 6. 17.

Reuel.

Heb. 9. 12.

To conclude this point, let men vnderstand, that it is not so easie a matter, to be a professour as the world doth deeme, for enemies many and mightie, stands in the way of Christians. The Diuel like a Protheus, turnes himself into all shapes and fashions, and as a Serpent of ould and long

No easie matter to be a Christian.

experi-

The enimies he muſt encounter withall.

experience, knoweth how to coozen a thouſand wayes: the world like a falſe alluring *Dallida*, flattering them to whom ſhe pretends loue, all to depriue them of their ſtrength, and if it were poſsible to eſcape them both: yet behold, as *Auguſtine* ſpeaketh: *Exercitum quendam cupiditatum*: An whole armie of wicked luſts fighting againſt thy ſoule, inſomuch as no age, no condicion, no degree, no calling, no profeſsion, but findes enemies to oppugne this great work, whereunto the Apoſtle doth exhort you: If thou art yong, luſtfull wantonneſſe will allure thee: if thou art aged, wilfull crookedneſſe will prouoke thee: If thou haſt plentie, pride & exceſſe will oppreſſe thee: If thou haſt pennurie, vnlawfull ſhifting will aſſault thee: If thou haſt proſperitie, preſumption will oppoſe thee: If aduerſitie, deſpaire will ſeeke to daunt thee: If thou loueſt truth and increaſeſt in knowledge, pride will ſeeke to blow thee vp, and to rot the beſts guifts in thee: If thou meaneſt then to ſhake hands with this Mammon of iniquitie, to bid thy beſt beloued ſinnes farewell, and to take thy leaue of the worlds two daughters, profit, & pleaſure,

Auguſt. contra Iulia Pelag lib. 2.

ſure, thou muſt with violence lay hould vpon their throats, for they are ſuch plauſible Rhethoricians that giue them but hearing, they will ſeduce thee from ſacrificing, or elſe it is maruell.

Hitherto concerning the firſt qualitie of the ſacrifice, namely that it be *liuing*: It followeth concerning the ſecond: An holy ſacrifice.

The law commanded, that whoſoeuer of *Aarons* ſide had any blemiſh in him, ſhould not preſſe to offer before God, neither to come neare the vaile: alſo by the ſame law, beaſts for ſacrifice were choſen without ſpot, to teach vs that the Cathplicke Prieſt, ſhould be without deformitie of ſin, or the ſacrifice without ſtaine, that he offereth. An other property of the ſacrifice is that the ſame be holy. Leuit. 1. 3.

This ſanctitie of the ſacrifice conſiſts in two things: firſt in imputation, of the righteouſneſſe of Chriſt. And ſecondly, in the inherent righteouſneſſe wrought by his ſpirit: *Paul* ſpeaketh of both theſe to the Corinthians, where he ſaith, *ſuch were ſome of you, but now you are waſhed, now you are ſanctified in the name of Ieſus, and by the ſpirit of our God*: where he ſetteth downe the two 1. Cor. 6. 11.

causes of the two effects of imputation in
Ieh.17.19. the name of Iesus, of reuocation by the spi-
rit of God. Christ comprehendeth both,
where he saith, I sanctifie my selfe, that they
may be holy in the truth, as if he should say,
I am made an Expiatory sacrifice for them,
behold the Imputation: that they may bee
holy in truth, beehold the regeneration:
This must teach vs, that if we will offer an
holy offering, we must not continue in our
sinnes, according to that which the Apo-
Hebrevv. stle witnesseth to the Hebrewes: forget not
sanctification, without which no man shall
see God: And that which the Euangelist
Iohn saith, *there shall enter into the holy Citie no vncleane thing neither whosoeuer work-*
Reuel.22. *eth abhomination: or maketh lyes: but they which are written in the Lambes booke of life.*

Therefore when thou hast receiued sanctification as an earnest of gods great mercy, then maist thou hope for the inheritance of the saints, for he that hath receiued this grace, shall surely receiue glory, for looke whom the holy Ghost clenseth from the filth of their sinnes, the same may bee assured that the bloud of Christ doth wash from them the guilt of their sinnes. *Hee*

that

that hath this hope, let him purge himselfe as hee is pure, and let him that begs pardon for his sinnes, strangle and presse out the breath of his sinnes, *for this is the will of God, your sanctification.* To be short, vpon whom the powring of the oyntment hath beene most plentifull, let him be most thankfull, for to whom much is giuen, of him much shall be required: tribulation and anguish vpon the Iewe first: the reason is, they heard the oracles: the professours of the Gospell aboue all other must be zealous of good works, and warne them that beleeue: the reason is he that knoweth his maisters will and doth it not, sinneth with a witnesse. Godlinesse is not made of words, as wood is made of trees: that is not religion which guildes mens tongues, or swimmes in talke or verball discourses: but they are Christs, *that haue crucified the flesh, with the lustes thereof.* Not euerie one that saluteth the Lord with a double due, shall enter into the kingdome of heauen, but they that doe his will shall receiue the reward of his children: you are bound, as you will answere it vpon perill of life and death, not onely to walke from Faith to Faith, but from ver-

1 Ioh. 3. 3.
1 Thes. 4. 3.
Rom. 2. 9.
Rom. 3. 2.
Titus. 2. 14.
Titus. 3. 14.
Gal. 5. 24.
Math. 7. 21.

tue, to vertue, not onelie to a greater assurance of Iustification, but also to a greater measure of Sanctification. To conclude, as for knowledge, you may not alwaies bee children hanging at the breasts, and hauing the dug in your mouthes: so for that measure of spirituall vnderstanding you haue alreadie attained vnto, you must endeauour to adorne it with a sanctified life.

22 In vvhat sence the sacrifice of Christians are said to be cleane offerings.

But how can the sacrifices of our Catholike Priests be called holy offerings, when his best workes are polluted sacrifices? because the sacrificer craues fauour and pardon, that they may be accepted through Iesus Christ: I graunt there is no perfection in any of our workes, much lesse in all our workes, neither are we able to merit any thing at Gods hands, much lesse eternall life: for no thankes *ex debito* to him who when hee hath done all that he can, hath done no more then was commanded: and where are our thanks then, who drawle our wings, and drag our legges after vs, whose best actions are not able to wrastle with the iudgement of God, but in many things wee offend all, with a curse denounced against vs for the same.

Luke.17.10.

Iam.3.7.

Yet

Yet beloued brethren, you must know 23
there is great difference betwixt the sacri- The diffe-
fice of Gods children, and of the wicked: rence be-
for the sacrifices of the wicked are vncleane, tvvixt the
as first being vnlawfull in their owne na- sacrifice of
ture, such as were the haulte and the lame, Gods Child-
and the blinde, reproued by the Prophet. ren and of the
Or seeondly, offred vnlawfully, with minds vvicked.
and consciences defiled: as the Iewes againe
are taxed by the Prophet *Esay*.

But the sacrifices of christians are cleane, albeit imperfectly cleane, in a double re-
spect, that is to wit, cleane by comparison, and cleane by acceptation: cleane in com-
parison, and in respect of men: as *Habakuck* Habak. 1.13.
complaning that the wicked deuoureth the
righteous, meaneth him that is righteous in A man is said
respect of himselfe, prayfing the iust man, to bee righte-
not as simply righteous, but in comparison ous in a dou-
cleane: also by acceptation, because God, ble respect.
as a louing father, accepts that which his
children doe willinglie, though they doe it
weakelie. In this sence *Malachie* speaketh, Malach. 1.11.
of a cleane offering, which hee prophecied
should be offered in euerie place. And *Za-*
charie and *Elizabeth* were both said to be Luke. 1.6.
iust before god, not because god could not:

but becauſe he would not finde fault with them, not becauſe they were perfect & pure from ſin: but becauſe he ſaw the ſinceritie of their affections & accepted it. So then the righteouſneſſe of man, *Conſtat magis remiſsione peccatorum : quam perfectione virtutum.* For who is he that loues God with all his heart, and with all his ſoule, and with all his ſtrength, & with all his thougnt, and his neighbour as himſelfe: how is it poſſible to finde perfit loue of God and men, ſo long as the fleſh rebelleth againſt the ſpirit, ſo long as there is a law in our members rebelling againſt the law of our minds, that is, ſo long as wee are in this bodie of death.

Mark.12.28.

Rom.7.23.

Acceptable, &c.

24 Another property of the Chriſtian ſacrifice is, that the ſame bee acceptable.

The Apoſtle ſeemeth to allude to that in the Law, where it is ſaid, that God accepteth their ſacrifices as a fragrant ſauour, in which ſence, hee calleth the bounty of the Philippians *an odour that ſmelleth ſweet, a ſacrifice acceptable and pleaſant to God:* and to the Hebrewes, *to do good & to diſtribute forget not, for with ſuch ſacrifice God is well pleaſed,* for holy offerings haue this condicion, that they are beloued and accepted of

Phil.4.18.

Heb.13.16.

the

the Lord: not the odour of that oyle that ranne downe *Arons* beard: or of that oyle that *Mary* powred vpon Christs head: not the odour of incense in Numeri: nor the smell of Libanus that *Hozea* makes mention of, are like to the sweet sauour of a good life, that springs and sprouts from a true beliefe. This sweet sent hath the tongue in Gods nosthrils, when it praiseth him, the minde when it knowes him, the hart when it loues him, the will when it obeyes him: On the other side, no stincking carrion is so noisome to the sent of man, as an vnsanctified soule to the nosthrils of God. It followeth.

Psal. 133. 2. Math. 26. 7. Hoz. 14. 7.

Which is your reasonable serving of God.

THer is a two fould difference betweene the Iewish and christian worship, thone that it is not tyed to one place, as theirs was to Ierusalem: thother is, that they worship in spirit and truth: in spirit, without carnall rites and ceremonies: in truth, without traditions of the law of *Moses*. Now this worship is called by the Apostle a reasonable seruice of God, chiefely to shew the difference betwixt the Iewish and christian sa-

25 The difference betvvixt Ievvish and Christian vvorship.

erifices, who offereth himselfe a spiritual sacrifice to God by Iesus Christ. But some will say, the Iewes were bound to offer spirituall offerings, for want of performance whereof, they are often challenged by the Prophets: to wit, that they fasted, but forsooke not their sinnes: that they kept their Sabboth in some outward forme, yet tumbled themselues in sensualitie: that they washad, yet were vncleane: that they circumcised, but not the foreskin of their hearts: for which cause they are reproued as a bastard generation: and that their father was an Amorite, and their mother was an Hittite; How then groweth the difference betwixt Iewish and Christian sacrifices? I answere, that the Iewes offered spirituall offerings, but not meerely spirituall. For as the Gospel succeeding the prophecies, both wer the same doctrine, but that was clearely deliuered by Christ, which was mistically and darkly declared by the Prophets. So the spirituall worship commaunded in the gospell did succeede that which was in law, both the same worship but disburdened of those rites and ceremonies in the Gospell, wherewith it was loadened in the law. As

for

for example: They might offer the sacrifice of prayer in all places lawfully, yet at some seuerall times they must resort to Ierusalem; Therefore when *Daniell* could not worship there, he opened his windowes towards Ierusalem when hee prayed. Therefore the faithfull wept by the riuers of Babell, saying: *how shall wee sing the Lords song in a strange land*; therefore the Prophet *Dauid* groweth as it were loue sicke with the Tabernacles of God, and in vehement desire in comming to his Courts and Altars.

Heere wee learne to worship God as *Paul* did, who serued him in spirit, and as Saint *Peter* speaketh, to sanctifie the Lord in our hearts. And truely whosoeuer worshippeth God, without Faith and Repentaunce, his religion is a meere fiction of the braine: it is but the painting of an harlot: the whiting of a sepulcher, & the botching of a ruinous building, the which will not abide the tryall: to cleanse hand & foote, & all that is outward, is but the Pharisies purifying, or meere ciuillizing: whosoeuer attaineth not to this, that is, to sanctifie the inward parts, and to set their thoughts a part vnto God; their holinesse is but counter-

fait, and their religion in vaine. And thus you ſee, that if you purpoſe to ſerue for ſo holy an vſe, as to be a ſacrifice vnto God, you muſt not bee for when and what you liſt, this he ſhall haue, and this he ſhall not haue, but all that is within you, and without you, muſt bee taken vp to ſerue the Lord withall.

Againe as before we haue ſeene the difference betwixt Iudaiſme and Chriſtianity, ſo from hence wee learne out of what forge popiſh worſhip is coyned, which is ſo far from that reaſonable or ſpirituall ſeruing of God ſpoken of by the Apoſtle, that it ſtands altogether in beggerly rites and ceremonies which that ſame whore of Babilon hath borowed partly from the Iewes, and partly from the heathen, and all to make her adulterous louers to haunt her, beeing the great bawde of the world, refuſing no commer. For wherein conſiſteth their religion, but in ſhauing of crownes, in painting of Images, in burning of incenſe, in lighting and ſetting vp of tapers, in hallowing of aſhes, of water, of bowes, and of bread, in chriſtening of bels, in carrying of banners in feſtiuall dayes, in pontificall roabes,

in

in strange noting and Thrashwarbling, in bowing and ducking, in whispering and mumbling, in crossing and creeping, in tracing and traueſing, in footing and pacing, backward and forward, by line and by leuill, in turning round like a whirligyg, and then standing still as a man in a nuz-maze. I will not say that theſe thinges are onely childish and carnall, but a notorious inuention of the Diuell, to bewitch the world with all, which delights in religion to be altogether ceremonious, naturally men are eyther Machiauilians or els Catholike Romaines, and the hart of man vntill it be conuerted, is a seminary of superstitious worship, and prophane pollicy, wherefore Sathan to keepe men backe, from the spirituall seruice of God, could not showe greater cunning, then to hatch such a religion by his Cocatrices, as might enchant the eyes with sight, the eares with soundes, the nose with sents, the minde with a show of wisdome.

This maketh a popish Moter to write, 27
that if our selues were present, at the pagent
which the Priests plaies, especially at Christ- Brissow.
mas and Easter, and such other more festi-

uall

uall daies, the moſt of our ſtony hearts would melt for ioy: A carnall conceipt, Iewiſh and heatheniſh, but yet ſuch an inuention, as pleaſeth the deceiptful heart of man: for what wicked liuer would not be of ſuch a religion, as whē he hath giuen himſelfe to bybbing and brawling, to tipling & tauerne haunting, to ſwearing and whoreing, to dicing and carding, hath ſet him ſo eaſie a remedie, as the hearing of a Maſſe, for though he neuer heare ſermon, nor vſe deuout prayer, nor repent him ſereouſly of his ſinnes, yet the maſſe is a ſoueraigne ſalue for all ſores, for why, as *Gabriel Biel* ſaith, it profiteth very ſpecially, indifferently, and generally, moſt ſpecially to him that ſaith Maſſe, for it is worthie eternall life to him: moſt generally to all the church, for all the members thereof doe participate of the ſame, though they bee not there: Indifferently, that is to ſay, to him for whom it is perticularly ſaid, and all this *Ex opere operato, ſine bono motu vtentis*: onely by the work done and being preſent therat, though ther bee neuer a good thought thereunto, in him that is preſent. A worthy work vndoutedly and far more precious then the Lords ſupper:

The Maſſe giues grace, ex opere operato.

per: For before we may approch vnto that, the chriſtian man is to keepe a priuie ſeſſions, to proue himſelfe, to turne ouer the booke of his cõſcience, to enter into iudgement with his owne deeds, & to foreſee the the wrath of God in comming vnworthely. Why then doe men wonder any longer, at ſo many ſupplications made to his Maieſtie, ſo vaine brags, ſo large offers for the erecting of the pagent of papiſtrie? why ſhould men think it a ſtrange thing, that any ſhould forſake the Goſpel, and ſeeke for the eſtabliſhment of popery, renounce the Communion, & runne after the Maſſe, ſithens the practice thereof is ſo eaſie, and yet withal ſo redie to bring ſaluacion, wher there is nothing to doe, but to caſt abroade the eyes without due conſideration of any thing, or to open the eares without vnderſtanding of any thing: what ſpirituall man is not greeued at theſe things, as *Paul* was in Athens, and laments not to ſee reaſonable ſoules, to doate vpon ſo vnreaſonable ſeruice? that weepes not ouer them as Chriſt did ouer Ieruſalem? *If thou hadſt knowne in this thy day thoſe things, that beelong to thy peace, but now they are hid from thee.*

thee. The Lord remoue the vaile from their eies, that neither the ſubtiltie of the Diuel, nor tirannie of cuſtome, nor licenciouſneſſe of tradicion, nor the ſlipperie nature of ſuperſticion nor preſumption of the ill ſpirit, nor the darknes of ignorance, nor depth of hipocriſie, may dim the ſpirituall ſight any longer, but that they may behould clearely the difference betweene the ſpirituall ſeruice of God, and that carnall ceremonies and vnprofitable worſhip, profeſſed and taught in the church of Rome.

28 Hauing ſpoken of the offering vp of our ſelues and the properties of that ſacrifice, it followeth that we intreat of the other ſacrifices, which I called the fruits of our Faith.

Theſe are two fould, ſpirituall or temporall Spirituall are diuers, as either in the minde, as thanckfulneſſe for mercies formerly receiued, hope for future fauour, and the like. In words, as firſt confeſsion made to the praiſe of God, which the Pſalmiſt calleth the ſacrifice of praiſe, and the Prophet *Hozea*, the calues of our lips. Secondly inuocation, which the Prophet *Dauid* calleth by the title of an euening ſacrifice.

Pſal. 107. 22.

Hoze. 14. 3.

Pſal.

Thirdly,

Thirdly, the lawfull taking of an oath, the which alſo is a part of Gods worſhip. Deu.6.13.

Things temporall either haue their generall or elſe more ſpeciall vſe: the generall is for the behoofe of the poore: the wiſe man ſaith, that *hee that ſheweth mercy vnto the poore, lends vnto the Lord:* and *Paul* calleth it an odour of a fragrant ſmell, when the naked neede of the poore and diſtreſſed findes reliefe: and he exhorts the Hebrewes not to be vnmindfull of this ſacrifice: and our ſauiour Chriſt ſetteth it downe in the booke of accompts as done vnto himſelfe, and will remember it at the laſt day. The more ſpeciall vſe is to the benefit of the Church. Hence it was that almightie God ſet downe lawes for the firſt fruits, for tithes and vowes, not becauſe hee ſtood in neede of theſe outward offerings, or that they could profit him, but hee would haue them witneſſe their thankfulneſſe heereby, to himſelfe, and for the Prieſthood and Miniſtry hee had eſtabliſhed amongſt them, whereupon the Lord God complayneth in expreſſe tearmes, that the taking away of the tithes, was a robbing of him: and amongſt the manifold euils deſcribed in a wicked

Prouer.19.17. Ephes.4.18. Heb.13.16. Math.25.40. Deu.26. Leuit.27. Numb.3. Malac.3.8.

1 Sam.8.15. wicked King, that hee will take away his tithes,and giue them to his seruants.

And indeede this is the very vpshot of Sathans pollicy,whereby to bring in *Ierobohams* Priests,all manner of Barbarisme, Epicurisme, and prophanesse into the Church, namely by spoyling the Church, and taking away that portion that should maintayne a learned Ministry : I might heere speake of sacrifices that belong to seuerall callings, as of the Magistrates sacrifice, who in executing of Iudgement and Iustice doe consecrate their hands vnto the Lord,as did the Leuites. Of the Ministers sacrifice, which is to offer vp their people vnto God as *Paul* did the Gentiles. Of the parents sacrifice, whose duetie is to offer vp peace offerings for the sinnes of their sonnes and daughters,as *Iob* did. Of housholders, who should chastice their people and families as *Abraham* did his : and as that most worthy Emperour *Constantine* did,who made his pallace as it wer a church, as euery househould should bee a little church, as the Scripture reporteth of the house of *Aquila* & *Priscilla*. Thus should wee looke vpon one another, as the Cherubins

Exod.32.29.

Rom.15.16.

Iob.1.5.

Genes.18.19.

Constantines example.

1.Cor.16.19.

rubins did, and bring one another to Christ, Exod. 25. 20.
as the woman did the Samaritans, and Ioh. 4. 29.
strengthen one another as Saint *Peter* re- Luk. 22. 32.
ceiued charge to doe after his conuersion: what greater seruice to God canst thou performe then to help thy neighbour, to saue himselfe from sinne, and consequenly from the curse and maledi&ction of God. For sin by nature hatcheth wrath, wrath cals for iudgement, Iudgement by law ministereth death, and with death comes the Diuell and all hellish torments. If it bee a seruice commaunded thee, to helpe thy neighbours oxe out of the ditch, and to support his Asse sinking vnder his burthen: of what aeceptance then is that sacrifice vnto God where thou laboureſt to draw thy brethren out of the pits and pudlakes of sinne and filthines, then thou drawest him out of sinne, when thou correctest with thy tongue, aduisest him by thy counsells, prouokest him by example to turne vnto the Lord. If no other argument wil stir thee vp, looke vpon the Atheists, and Papists, how like birds of one feather, and beastes of one kinde they helpe one another. See how the Diuell by his factours for the kingdome of darkenes,

beſtirreth his ſtumps. See I ſay how Sathan rageth becauſe his time is ſhort. And will not thou then that makeſt a profeſſion of loue to the word, and of zeale to religion, labour to make others more learned by thy learning, more ſkilfull by thy wiſedome, more religious by thy religion. For concluſion, As he that miſpendeth his talent, ſo he that hideth the ſame in a napkin eſcapeth not iudgement: and therefore let euery one labour to ſacrifice and offer vp his brother vnto God.

29 Moreouer euery ſacrifice is to be offered vnto God alone, according to the doctrine of the holy ſcriptures. The reaſon is, firſt becauſe God commaundeth ſo. Secondly becauſe he condemneth all ſuch as ſacrifice to ſtrange gods. Thirdly that which chriſtians offer vnto GOD proceedeth from a chearfull minde, and for this cauſe the ſacrifices of chriſtians are ſpirituall, now that which is ſpirituall muſt not be offered to a corporall creature, no nor to a ſpirituall, for euerie good ſpirit will reiect it, becauſe it ſhould be derogatory to gods glorie, and euery wicked ſpirit is vnworthy of any oblation.

This condemneth Idolaters, who sacrifice to false gods, and all prophane and proud politicians, who although in an outward profession they accknowledge the power & prouidence of the almighty, that he houldeth the sterne, and disposeth of all things vnder the cope & canopy of heauen at his good pleasure, yet notwithstanding in practise sacrifice vnto their net, and burne Incence vnto their yarne, that is, yeeld the glory of their prosperity to their owne power, pollicy, wisdome, and forecast, which is nothing else, but to rush into such madnes, as to striue to bee deemed Gods, like vnto that proud king of Tirus, whose hart was lifted vp so far, that he thought himselfe safe, and as free from foyle and ouerthow, as God which is in heauen. Let vs learne therefore to build Altars vnto God in true thankfulnesse of our soules for all his mercies receiued, let Gods mercies wh ch concerne both this life & a better: kindle some heat in our harts and consciences to consider the debts that we owe, and let vs vse all good meanes to enflame our selues to this holy duety: O let our eares be exercised in hearing the word, our tongues in calling Ezech. 28.

vpon the name of God, our lips in glorifi-
ing his maieſtie, our hands in relieuing the
need of the diſtreſſed Saints, let vs dedicate
vnto God our bodies and ſoules, and let all
our thoughts, words and workes, delibe-
rations, and conſultations, proceede from
vs, as the fruits of our Faith, then
ſhall the Eternall take plea-
ſure in vs, and dwell in
vs, as the temples
of his ho-
nour.

THE

The principall points deliuered in the ſecond part of this Treatiſe.

1 *PRofeſſion and practiſe may not bee diuorced.*

2 *The worlds Religion liuely depainted.*

3 *The madneſſe of ſuch as build their Religion vpon their fathers ould Faith.*

4 *The blindfould obedience of the vulgar ſort.*

5 *The errour of ſuch as ground their Religion on the example of great men.*

6 *Vniuerſality no ſound marke of a true Church.*

7 *Romaine Catholikes are cruell conuerters.*

8 *An happie thing for a man to bee acquainted with his owne heart.*

9 *Mans vnderſtanding vtterly darkened and put out by ſinne.*

10 *No free-will in man to doe good.*

11 *There must be an whole change, which condemneth a pargettea Protestancie, and a formalizing profession.*

12 *In a sound Catholike the heart is first healed.*

13 *How hard a matter it is to become a new man.*

14 *The reasons why the minde of man must be spiritually chaunged.*

15 *Foure sure signes of spirituall regeneration.*

16 *The first, illumination of the minde.*

17 *The second, sanctification of the will.*

18 *The third, an holy anger against sinne.*

19 *The fourth, staidnes in coueting or lusting.*

20 *The continuance of this spirituall change.*

21 *The meanes whereby this spirituall chaunge is wrought and continued, where the miserable estate of such as want a faithfull ministry is plainely discouered.*

The ſecond part of this Treatiſe.

Rom. 12. Chap. 2. verſ.

And bee not yee faſhioned like vnto the world, but be you chaunged in your ſhape, by the renuing of your minde, that ye may proue what is the good, and acceptable, and perfect will of God.

WEE haue heard that holineſſe is the true token of our Religion, that tyeth vs to God, to whom wee ought to dedicate all our life as the author thereof: And that wee abandon our creatour and renounce our Sauiour, when wee deforme our ſelues through ſinne. And in good ſooth he falſely boaſteth to know the truth, whoſe lyfe is not correſpondent. For the doctrine of truth I

Knowledge and practiſe muſt not be deuorced.

trueth is not a doctrine of the tongue, but of lyfe. And if the Philoſophers were iuſtly inflamed againſt ſuch as made profeſſion of their art, which they called the miſtres of life, and in the meane time withall, practiſe turned it into a ſophiſticall babling: how much more cauſe haue we to abhor from that ſpeculatiue diuinitie, and white-skind profeſsion, which tips mennes tongues, but reformes not their liues: conſidering that the powre of religion ſhould pierce the hart, and works a gracious behauiour in all our actions and comportments.

There was in tyme paſt leſſe knowledge and more practiſe, leſſe ſcience more conſcience, leſſe vnderſtanding more wiſdome, leſſe talking and better walking: the reaſon is, becauſe men labour not to hold the word of God in a good conſcience.

No Faith vvithout vvorkes.

Truth it is, good works haue no voice in the art of Iuſtification, but yet are they the touchſtone of a true Faith, and her inſeperable companions. Therefore Saint *Peter* calleth Faith without works, a dried fountaine: *Iude*, a cloude without water: and Saint *Iames*, a Faith without life. Therfore though good works are vnprofitable to

2. Peter. 2. 17.

Iude. 12.

Iam. 2. 20.

make

make a ſonne, yet are they not vnprofitable to point out a ſonne: though vnprofitable to entitle to the inheritance, yet profitable to ſhow forth the childe of promiſe: for the tree is knowne by the fruit, and as the corporall life hath the animall powres, whereby to diſcerne it: ſo hath the ſpiritual vitall operations, whereby to Iudge betwixt the liuing and the dead. Then brethren whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are pure, whatſoeuer things are to loue, whatſoeuer things are of good report, if there be any vertue, if ther be any praiſe, let vs thinck of thoſe things: But of this hath beene intreated in the diſcription of a catholick Prieſt, as alſo of the ſacrifice which he offereth. Now it followeth, that as wee haue learned gods faſhion in ſhaping this chriſtian ſacrifice, ſo wee beware of the worlds faſhion, from which our Apoſtle dehorteth the Romaines in this place, wherin he dealeth as Muſicions who teaching the art of Muſick, doe not onely ſhow how their ſchollers ſhall ſing, but diſcouers vnto them all ſuch things as ſhall hinder them from attaining to perfection.

The right vſe of good vvorks.

Math. 17. 17.

A Simile.

Phillip. 4. 4.

A Simile.

The reaſon of his dehortation is diuers. For firſt the Romaines liued in the moſt frequent & glorious place of the earth, wher the witchery of the world in withhoulding them from the truth and ſincerity might iuſtly be ſuſpected. Secondly, it is an opinion of moſt, and which is not eaſily remoued out of the heart of man, that he may ſerue two maiſters, God and Mammon. And thus it comes to paſſe, that the vaſſals of the fleſh and of their natiue corruption, will in the meane time retayne to Chriſt & weare his Liuerey. Thus they which beare the marke of the Beaſt in their liues and conuerſations, will notwithſtanding hould the character of Chriſtianity in their foreheads and outward profeſsion. Wherefore ſithens carnall men are perſwaded that they can ſerue God and riches alſo, that is, be religious enough, and imbrace the world withall. It ſhall be profitable in this place to take a ſurucy of the worlds faſhion in goſpelling, for by this there is none ſo blinde but may trye himſelfe, whether hee haue a conſcionable care in ſeruing God, or be a deepe diſſembler pretending one thing when he doth another

1 The worlds fashion in religion, is iumpe with *Achabs* wiues, who lookt most demurely when shee went to speake with the Prophets.

2 The worlds fashion is, like to that deuotion of *Simon Magus*, who walked with *Phillip* like an Apostle, but wrought with money like a worldling. Acts.8.13.

3 The worlds fashion in comming to the Church, is like that of *Baracks* in going to the field, who sayd to *Debora*, if thou wilt goe, Ile goe too. Iudges.4.8.

4 The worlds fashion is, to deale in Religion, as the men of Iabes Gilead, who when the Israelites ioyned together to punish that wicked adultery in Beniamin, stood by, lookt on, and would take part with neither of them, not knowing who should get the victory. Iudges.21.

5 The worlds fashion is, to be luke warme in religion, like the Church of Laodicia, too cold a temper for Catholike Priests. Reuel.3.15.

6 The worlds fashion for inconstancie in Faith, is like the freeholders fashion, for who so euer purchaseth the land they hold of him, although euery yeere there come a new maister.

2 The vvorlds fashion in religion liuely described.

7 The

7 The worlds faſhion is, to ſerue God, *quatenus & tantiſper*, ſo much, and ſo long, that is to ſay, to be termers in religion, like the Bethulians, and not to ſerue the Lord any longer then they may find paradiſe in their beds, a Church of eaſe, and a Goſpell of veluet.

8 The worlds faſhion is, to make elbow roome for pollicy, and to receiue to it ſelfe an Interim.

9 The worlds faſhion is, to quarter out
Acts.5.2. God his pittance, like vnto *Ananias*, who would be ſure to hold backe ſome part for himſelfe.

10 The worlds faſhion is, to receiue the
Iohn.6.20. Goſpell as the Capernits did Chriſt, that is, ſo long as they may fill their bellies by hundreds and thouſands.

11 The worlds faſhion in religion is, to weare Chriſts Liuerie, and to ſerue him as retainers, but to ſerue the Diuell, the world, and the fleſh, as houſhould ſeruants.

12 The worlds faſhion in Religion is, with
2 King.5.18. *Naman* to vow ſeruice to the God of Iſraell, but yet for credit, preferment, and promotion, to aduenture to the houſe of *Rimmon*, and to ſeeke diſpenſation for ſinne.

13 The

13 The worlds faſhion in the Church is, to ſay Amen to euery good leſſon, but out of the Church to doe as the moſt doe, and to walke the broad beaten way to deſtruction. Math.7.13.

14 The worlds faſhion is, to bring Faith vnder the triall of reaſon, and eyther to ſay with *Thomas* ſhew mee it, or with *Nichodemus* how can this be? Iohn.20.25. Ioh.3.4.

15 The worlds faſhion in religion is, rather to diſpleaſe God then men, like *Adam* that would not deny the taking of an Apple, for feare of diſpleaſing his wife. Gen.3.6.

16 The worlds faſhion in hearing of ſermons is, to ſeeke wit and not ſanctification: and to gape for a phraſe to garniſh the lips, without any purpoſe to reforme the heart.

17 The worlds faſhion in hearing of ſermons is, to like that ſermon beſt that draws a vayle ouer euery reproofe, and keepes aloofe from checking the conſcience.

18 The worlds faſhion in hearing, is like theirs that *Ezechiell* prophecied vnto, that is, to heare, and not to performe, but to account of Miniſters euen as of Ieſters to pleaſe mens fancies withall. Ezech.33.32.

19 The worlds faſhion is with the Phara-

ſie

Math.23.24. ſie to ſtrayne at a gnat, and ſwallow a camel, or with the Papiſt to vrge ſtrongly, and puniſh ſeuerely the breach of a ceremony, and to lay the bridle vpon mens necks for the free breach of the law.

20 The worlds faſhion is, to giue their prime daies to the fleſh, and their dog daies to God, and to take order for their ſoules when their barnes are full.

21 The worlds faſhion is, to ſerue God with a blindfould obedience, and better to be pleaſed with baſeſt hedge Prieſts, than with ſuch as haue beene brought vp in the ſcholes of the Prophets.

22 The worlds faſhion is, to deny no liberty, no carnall delight, no prophane practiſe to winne the multitude.

23 The worlds faſhion is, to account that the beſt Religion which the moſt entertain, and thoſe things moſt lawfull which are moſt vſuall.

What ſhould I proceed further to diſplay vnto you that miſhapen Religion of the world, in which there is no truth, no holineſſe, no purity, and but rottenneſſe and corruption, diuelliſh hipocriſie, and deepe diſsimulation? And yet behold, if we looke

into

into the profeſsion that men make of the Goſpell, (I ſpeake of the greater number,) you ſhall eaſily perceiue that not the word but the world, not conſcience but cuſtome, hath formed their Religions: there is no truth, nor vprightneſſe to bee found, for what Religion is it when men circumciſe themſelues to Princes and not to God, that is, leaue ſome ſinnes for feare of the gallowes, but ſwallow downe the reſt without contradiction? What Religion is it when men leaue ſinne becauſe their affections are lamed, and their bodies are ſpent; when men labour by baſe diſtinctions to cut the ſcantling of ſinne, and to dread no ſinnes but ſuch as ſtare them in the face; when men can ſpeake of their owne ſin without ſorrow, and laugh at other mens without remorſe; when men doe good things, as by workes, but commit euill as their principall; when men are found carefull in concealing of vices, but careleſſe in attaining to vertues; when men deſire to bee as *Lazarus* when they are dead, and yet ſpend their daies like *Dines* whileſt they are aliue: then it is a ſure thing, that thy ſcience and ſacrificing to God is abhominable in his eyes,

when

when thou doest nothing but that which thou must doe. Therefore the word, follow, in the Scriptures hath the rayles and payles appoynted of God, the which when thou hast once passed, thou art no longer in gods, but in the worlds fashion. Draw me, sayth the spouse, and we will runne after thee, follow the bridegrome of your soules, for he is the way, the truth and the life. But follow the friend of the bridegrome with iudgement, and limitation. Be followers of mee, euen as I am of Christ: and againe, to the Phillipians, *Brethren, bee you followers of me, and looke on them, which walk as you haue vs for an ensample.* And again, to the Hebrewes, *Remember them that haue the ouer sight of you, which haue declared to you the word of God: whose Faith follow, considering what hath been the end of their conuersation.* These exhortations should be carefully obserued, where the limitation of following is prescribed. For as the wiseman saith, it is the propertie of a foole to follow vniuersallie that, whatsoeuer hee seeth others doe, hee must needs doe the same. Such fooles were they whom the Lord reproueth by the Prophet *Ezechiell* for following the Lawes and righte-

VVe must follow examples with exception.

Cant. 1. 3

Iohn. 14. 6.

Phil. 3. 17.

Heb. 13. 7.

Ezech. 20. 18.

righteousnes of their fathers: for they were but bastard fathers, as *Stephen* tels them, *you haue alwayes resisted the Holy Ghost as your fathers did.* And againe, be not a stoubourne and froward generation, as your fathers were. Act. 7. 51.

3 The madnes of such as build their saluations vp. on their fathers ould Faith.

And heere see the madnesse of the papists, whose Religion is founded vpon supposition, whose blinde zeale and good meanings as they call them, when wee plainely controule by the holy scriptures, then they storme and rage and fret like wilde Boares: then it was so beefore you were borne, our fathers taught vs so, it is the order of our holy mother the church: It hath bene so of ould, & then it was a good world, for when wee serued the Queene of heauen, we then were full gorged, and had great plenty, bellies were better filled, and backs better cloathed. Lo how farre God blindfolds these wretches, and suffers them to be fed with vaine flatteries, who haue no better groundwork of their walking but this, thus and this did our forefathers: the walking of the woman of *Samaria*, had not Christ put her into the right way. But the faithfull will trace in the steps of *Iosua*, Ioh. 4. 22. Iosua. 24. 15.

who ſaid, I & my houſe will ſerue the Lord how ſo euer others doe. Or doe as *Iehoſaphat* did, whom the ſcriptures commend, for walking after the commaundemēts of God and not after Iſraels trade: let not man then doe that which is good in his owne eies: let no religion bee formed according to humaine reaſon: let not faith be framed after the worlds faſhion: let not our forefathers misbeliefe be any leuill vnto vs, who haue receaued greater light: But ſetting all theſe a ſide, let vs grow in the word of the Lord, for that is the library of the holy ghoſt: that is the lanterne of Iſrael, that is the load ſtarre of the poore pilgrime, that is the looking glaſſe of our beeliefe: in a word, it is the auncient way of life and the certaine & infallible rule of truth and holy Religion. Chriſt is our Lord, let vs receiue in his lawes: he is our Maſter, let vs follow his rule: he is the prince of Paſtors, let vs heare his voice, for the gouernment of the church is vpon his ſhoulders, and to obey is better then ſacrifice. But if you will needes go after Baal whom your fathers haue worſhipped, then you ſhalbe made to ſurfet with Wormwood, which your fathers haue eaten,

2. Chro. 17. 4.

Deut. 12. 18.

Philoſophi Patriarchæ hereticorum.

The holy ſcripture the poore pilgrims load ſtar.

1 Sam. 15. 22.

ten, and your iniquitie and the iniquities of your forefathers shalbe bound to gether, & for conclusion heere wilbee your answere, who hath required these thinges at your hands.

This discouereth the blindfould obedience of the vulger sort of our English papists, who haue no better reason to forsake our fellowship, then their fathers ould faith, who in their Religion looke vnto examples of men, & not vnto the word of God, who although others goe wrong, yet they will go with them for company, and do as they doe. And surely such is the nature of man, euery one is giuen to follow a multitude, going after the droue, like the beasts of the field, whereas the childe of God must be contented to dwell alone as *Melchisadech* amongst the Cananits: or as *Iob* amongst the Husits, yea to suffer despite as *Henoch* did amongst that generation: or discredit as *Lot* did amongst the Sodomits: or contempt as *Elias* did in his time.

4 No blindfould obedience an acceptable sacrifice.

Genes. 14.18.
Iob. 1.1.
Genes. 5.24.
Genes. 19.90.

This may teach all such better wisdom as in their religion looke vpon great men, when the scripture hath giuen sentence, that not many wise after the flesh, not ma-

5 The errour of such as ground their Religion on great men.

1 Cor.1.26. ny noble, not many mighty the Lord hath choſen. And behold are wee not ready to ſay, as the rebellious, *Patres, Principes, & Prophetæ*, our Fathers did it, our Princes gaue leaue, and the Prophets taught it, what will theſe baſe people, that know the law be
Ioh.7.48. wiſer than the high Prieſts, & the Phariſes? and Ieremie know more then my Lord *Phaſſur*? Can the Carpenters ſonne be the Meſsias, and *Annas* and *Caiaphas* not vnderſtand it? Can any religion bee good which many ſo prudent and politike wiſe, ſhall not ſubſcribe vnto? Can ſuch a Rabbi looſe his way thinke you, and miſleade his followers: tuſh ſir, great men like this beſt, and learneder, and wiſer than you do ſo: to anſwere this, I muſt tell thee, that great and good are not all one, and that the beſt things haue the feweſt voyces: when it came to voyces, it went with *Baal* againſt
Kings. God, with the falſe prophets, againſt *Elias*,
Matthew. and with *Barrabas*, againſt Chriſt. And there is a generation that had rather lye and be deceiued with *Plato*, then ſay the truth with others, who ſound the trumpet of their reprobation after the manner of Iſraell, ſaying we will do whatſouer goeth out

of

of our owne mouth, and wee will doe as wee haue done, both we, and our Fathers, our Kings, and our Princes, in the Cities of Iuda, and in the streets of Ierusalem. Lo how many thousands are carried downe this streame, as the most beleeue, so will they, and as the most doe, so doe they: For in worshipping of God they haue set downe their rest, eyther to follow their owne reason, or their Fathers example, or their Elders traditions, or some old rustie custome, or the voyce of the multitude: and thus whilest they renounce the word, they wander heere and there, like wild beasts: thus whilest men follow the worlds fashion in Faith and religion, they goe from the suburbs of hell, into hell it selfe: a iust reward for all such, as hang their life and death, their saluation and damnation vpon the examples of others, and bring no better arguments for the hope of their inheritance, then *sic mos est*, the most are of this minde:

Ierem. 44.

A miserable resolution & yet generall.

Now to finish this poynt, let vs compare fashion, with fashion, and Gods fashion with the worlds, then it will easilie appeare, that vniuersality will prooue no marke of true religion: let Papists and Atheists and

6

Vniuersality no sound marke of a true Church.

all thoſe hogs of Epicures heard: let notorious liuers, grubbers, and grinders, and biting vſurers, dronckerds, belly guts, and whore-mongers, deceiuers and couſeners, proud arrogant & diſſolute doe nothings, pargetted proteſtants, hollow heart hipocrets, carnall goſpellers, luke-warme profeſſours: let (I ſay) theſe bee muſtered on the left hand, and then ſhalt thou ſee the truth of that pronounced by Chriſt: broad is the way that goeth to perdicion, and many goe that way. Then the truth of that ſhalbe tryed in Heauen, there is roome enough, but hell muſt be enlarged, then ſhalt thou ſee that veryfied, the harueſt is the Diuels, and GOD muſt gleane after, and who hath beleeued our report. In the firſt age all fleſh had corrupted their waies, and were become abhominable, & touching the laſt age our Sauiour asketh a queſtion in the goſpel by Saint *Luke*, do ye think when the ſonne of man commeth hee ſhall finde faith on the earth? Therefore multitude is rather a mark of the falſe then of the true church: of the whore of Babilon, then the ſpouſe of Chriſt: of Mahometiſme, then Chriſtianiſme. Of what church think you

Math. 7. 3.

Eſay. 53. 1. Rom. 11. 16. Geneſ. 6. 5.

Luke. 18. 8.

was the multitude a marck of, when but eight persons were saued in the Arke? But one *Lot* in Sodome? But one *Rahab* in Ierico? and but *Caleb* and *Iosua* of so many thousand entred into the promised land? What church was the multitude a mark of, when x. tribes were against two? when *Elias* could finde none but himselfe? when captiuitie was vpon the church? when the great Empire did persecute it? And in Christs time when all the wisest of the law were at the mount of Caluery against him, and one onely theefe pleads to defend him? And what should fall out afterwards? yea, what an Eclipse should be in the church during the height of Antichristes raigne? doth not Saint *Iohn* foretell when he saith, that the whole earth wondering followed the beast, and power was giuen him to make warre with the Saints, and to ouercome them, and power was giuen him ouer euery kindred, tongue and nation? *Ecclesia* saith *Augustine*, *est vt Sol Luna et Stellæ*, the Church is as the Sunne, Moone, and Starres: when the Sunne shalbee darckned, the Moone shall loose her light, and the Starres shall fall from Heauen, then shall not the Church

Genes. 7. 1.
Genes. 19. 14.
Iosua. 6. 22.
Num. 14. 24.
1 King. 12. 19.
1 King. 19. 10.
Luke. 23. 40.
Reuel. 13. 7.
August. Epist. 80.

appeare beecause of bloudy persecution, cruell tyrannie that shalbe exercised against her. And what if more bee in the worlds fashion, then in Gods? What if more should loue the fashion of Antichrist then the true Faith of Christ? yet there is a sure thing which is spoken of the spouse in the Canticles, *The righteous doe loue thee:* and a little of that which is good is better then a great deale of that which is naught: a little good is better then a great deale of common earth, *Quid mihi, cum multitudine,* saith *Chrisostome*, what haue I to doe with the multitude, *malo vnum precioſum lapidem, quam obolos multos,* I had rather haue one precious stone, then a number of these halfe penies. *Vbi tres ſunt*, saith *Tertullian*, *ibi Eccleſia*, that is, where three are gathered together in the name of Christ, there is the Church, although they bee laye men. And *Ierome* yelds the reason of it, wher he saith, *Vbi fides eſt ibi eſt eccleſia*, ther is the church where true faith is.

Can. 1. 3.

Chriſoſt. ad popul. Antioch. hom. 16.

Tertull. Exhor. ad Caſt.

Ietome in Pſal. 133.

7

Proud brags of the Romaniſts.

I know their loude and looſe cryes in the eares of their fauorits, their harts stealing pamphlets, which they scatter in corners, and shameles supplications they solicet his

Maiesties Royall person withall, wherein they brag of their multitude, and how many they conuert to the Romish profession: they say they haue conuerted the foure parts of the new world, of the East side in the Indians: of the West side in America: towards the North in Iaponia: towards the South in Brasilia. Haue they conuerted them, nay rather peruerted them? if that may bee called peruerting, to draw from hellish Paganisme, to most horrible Antichristian superstition; nay rather they haue subuerted them, for the execrable Tyranies they haue shewed vpon those barbarous & Heathenish people, as they surpasse all credite, so no tongue is able with effectuall tearmes to display them: they haue dispeopled great and mightie Realmes in India, which now remaine as abandoned and desolate desarts, before as populus as it was possible; within the space of forty yeeres, they as in a common butchery, haue slaughtered aboue ten millions of poore creatures of men, women, and children: So then it seemeth in the popish diuinitie *Ite predicate*, is, *te necate*, goe and preach, is, goe and kill: and *ite baptizate*, goe and baptise is goe

Romes Catholikes cruell conuerters.

and waſh them in their blould. Is this to conuert a ſoule, to diſport in waging, who ſhould paunch and bowell an Indian braueſt, or with one blow moſt deliuerly ſtrike off his head? Is this to conuert, to worry miſerable creatures with mankeene maſtiues? Is this to turne men to the Faith, to broyle them on gredirons, with a ſoft fire vnderneath, that ſo diſparing in lingering torments, they might yeelde vp the ghoſt: this manner of Spaniſh conuerſion made the Indians, who at the firſt ſight adored them as diuine creatures, after they had ſo deeply taſted of their more thē barbarian crueltie, to fly from them, as moſt hideous furies broke looſe out of hell: neyther let any much meruayle at their ſo hatefull cruelties, for there is no ſuch knot of theues as wher there is an whore in the conpanie: neyther any ſuch whore in the world, as the ſtrumpet of Babilon, who thus by her companions is accuſtomed to make Romayne catholicks, of whoſe manner of conuerting to their Romaine Catholike Faith, Chriſtendome hath had a long and lamentable experience. Laſtly, I will ſay of theſe conuerters, as Chriſt ſayeth to the Phariſes,

Note and bleſſe God for your deliuerances.

Math. 23. 15.

they trauell by sea and by land, to make a Proselite, to the end they may circumcise a Panim and bring him into their Church, and when they haue done this, they make him two-fould more the childe of hell, that is, they corrupt him so with hereticall doctrine, that euen that knowledge which they teach him turneth to his further condēnation. It appeareth plainly by that which hath beene said, that vniuersalitie is no presumption of the true Church, but that the same is the Church, where God speaketh with his seruants: neither must you thinke that I speake onely of the vulgar sort, which some call sculls without braynes, rude, vnlettered, & giddy headed people: no, but euen of them, that haue *Coronas*, that is, go in square caps, as well as them that haue *Chlamides*, that is to say, go in round caps: for science and conscience are not alwaies lodged in the same breast, therefore you read that 400. false Prophets were opposed against one *Micheas*, and the Prophets cry that all were deceiued euen from the King, to the Priests and Prophets: let them bee then noble, learned, and worldly politicks, without the feare of God, their honours

Thou hast the vvord of eternall life to vvhom shall vve goe.

The greater part the vvorse.

dome, and learnings ſerues but to vulgar vſes, let vs not follow the moſt, but the beſt, aſſuring our ſelues that if there be but eight
Gen.7.1. ſoules in the world, one family in a tribe, one houſhold in a citie, yea, but two men amongſt many thouſands, when God ſhall begin to viſite, the wicked with vengeance, then ſuch as obey the voyce of their calling ſhalbe ſafe vnder his wings, his faithfulneſſe and truth ſhall bee their ſhield and buckler.

But bee you changed.

A Simile. As in a ſicke man, ſuch bad humours muſt be purged, as make him diſ-taſte his diet before hee bee able to iudge aright of meate and drinke, in lik ſort muſt humane reaſon be reduced into better order, by the helpe of gods ſpirit, before it be able to vnderſtand and comprehend the diuine things of God, and rightly apply them. Now reaſon is the principall part of the mind, and if the light that is in a man be darkened, how great is that darkeneſſe, and what ſhall we ſay then of the affections, which haue their ſeat in the hart, how are they defiled & digreſſed from their original. But for the bet-

ter manifestation of our fall in the loynes of *Adam*, and of the goodnesse of God towards mankinde. who hath vouchsafed to repaire him, and raise him vp againe, as also of that dutie and obedience that man oweth vnto God, for so great a benefite: let vs heere note three things, first, that the heart of man is altogether darkened, and his will depraued: secondly, that his minde must be lightened, and a new heart created: thirdly, that this chaunge begun must bee continued, through the grace of the holie spirit, which worketh by the word, the ordinary instrument of grace.

8 It is the condition of most men to bee least acquainted with themselues, that is to say, with their owne hearts, and therefore by gazing vpon the excellency of their spirit, in respect of the nature of it, to forget how far it is fallen and corrupted by sinne, whose goodnesse and excellency the greater it was, as long as it continued in innocency, so much the more loathsome is the filthinesse, being fallen from her originall righteousnesse, now whether the minde of man bee not a dungion of darkenesse, before it be lightened, and his heart whether

An happy thing for a man to bee acquainted vvith his owne heart.

it bee not a ſincke pond of ſinne and filthineſſe, before it be ſcoured, let the ſcriptures giue teſtimonie.

9 Mans vnderſtanding vtterly darkened.

First for the Vnderſtanding, which is the moſt noble part, *That which is borne of the fleſh, and that which is borne of the ſpirit* ſaith our Sauiour, ſpeaking of all the powres of the ſoule, *is ſpirit*: and what elſe doth our regeneration import, but a rebegetting of all: for ſaith the Pſalmiſt, *There is none that vnderſtandeth. God hath not giuen you an heart to vnderſtand*, ſaith *Moyſes. Happy art thou* Symon Bar-Ionas, *for fleſh and bloud hath not reuealed this vnto thee, but my Father which is in heauen. No man knoweth the Father but the Sonne, and he to whom the Sonne will reueale him. The wiſdome of the fleſh is enmitie againſt God*, that is, euen the affections that are gouerned of his reaſon and vnderſtanding. *Be you remoued in the ſpirit of your minde*, ſaith the Apoſtle to the Epheſians: And heere againe, *be you chaunged in your mindes*. Thus it appeareth how the vnderſtanding of man is darckned, and that his light is not dazeled nor growne dimme, as touching the knowledge of the Goſpell and his ſaluation: But that

Ioh.3.6.

Pſal.14.2.

Deut.29.4.

Math.16.17.

Ioh.

Rom.8.7.

Epheſ.

it is extinguished and quite put out, & that he is in a most miserable estate, in respect of this blindnesse, vntill such time as his eyes be annoynted with eye salue, and that the scales fall away from them as they did from *Paul*. For it is God who must bring vs from darkenesse to light, and from death vnto life. Now let vs see what sentence the word of God hath passed vpon the heart. Reuel. 3.18. Act. 9.18. Acts. 26.18.

The titles of an heart vnregenerate.

Sometime it is called a stony hart opposed to an heart of flesh, sometimes an hard heart, somtimes a rebelling heart, sometimes an vncircumsiced heart, sometimes a wicked heart, and vnsearchable, sometimes a grose hart, sometimes a peruerse hart, sometimes a double heart, sometimes an heart whose thoughts are continually euill, and whose Imaginations are euill, euen from his youth. O Lord God creator & gouernor of all things in heauen & in earth, how is that order of gouernment, which shineth foorth in the whole world, and in all the coasts thereof turned vpside downe in man, who is the litle word. The trees, plants, & fruits in the orchard, the wild trees in the forrest, and fierce beasts in the fields, haue their bodies obeying their soules without gaine-saying, Ezech. 11.19. Act. 7.51. Ier. 17.9. Iam. 4.8. Genes. 6.5. & 8.21.

and euery ability yeeldeth a proportionable duetie: but in man Lord all is turned topſie turuy, his body commands his ſoule, and the fleſh the ſpirit, his will is ruled by his appetite, and his reaſon is made an vnderling and ſlaue to his ſences.

In man vvho is the little vvorld all is out of order.

Where is the glory then, and that excellency of reaſon, which the Philoſophers haue placed in the mind of man, as a queene in her caſtle: nay of ſo many as be endued with reaſonable and vnderſtanding ſoules, how many bee there that vſe it, that is. of ſo many as haue the ſhape and countenance of men, how few walke like men, or what more rare thing to be found amongſt men then a very man indeed? ſome haue minds, and vſe them as much as he that hath eyes and doth nothing but ſleepe: others vſe their minds but it is for the deuiſing, plotting, and practiſing of ſome miſchiefe, for where conſiſts the actiuity and nymblenes of a naturall mans vnderſtanding, ſurely in the contriuing of ſome ſinne, as in the eluding of ſome right, in glozing of ſome wrong, in reuenging of his foe, in ouercatching of his friend, in ouermatching of his equall, in deſpiſing and ſeeking to

ouer

peere his superiour, some in deede mount a litle higher, but alas their minds are dazeled with vapours, that they see not so much as an owle in the clearest Sun-shine, for as the Moone boroweth her brightnesse of the Sun, so doth man all that true light which hee hath of God, and his owne saluation from the true sonne of righteousnesse, Iesus Christ, who lighteneth all those that beleeue in him, and by the heate of his holy spirit makes them bud and blossome, and bring forth fruit, to the glory of his name. This serues also to confute that freewill in man to doe good so stoutly maintained by our demi-pellagians, who make the grace of God no better then a paire of crutches, to support and hould vp the weakenesse of man, as if his strength to work well were onely weakned and not vtterly destroyed, as if he were falne into a slomber of sinne, and were not dead in his sinnes, as if there needed no more but a little wakening of him, when the scriptures speaketh of it as of bringing him from death vnto life, therfore *Dauid* prayes for the creating of a new heart, & not for the patching vp of an old. Therefore our Sauiour telleth *Nichodemus*, that

A Simile.

10

No freewill in man to doe good.

Psal. 15. 10.

Ioh. 3. 3.

that vnleſſe a man be borne againe, hee can not enter into the kingdome of Heauen. Therefore the Apoſtle telleth the Corin-
2 Cor. 5. 17. thians, that if any be in Chriſt, hee muſt be a new creature, that is, all muſt bee made new, mindes new, harts new, wiſdome new, wills new, ſtrength new, affections all made brand new. And who muſt help in this chaunge and this great work of Regeneration? ſhall man challenge any honor in working his new creation? ſurely beloued brethren, as the world had no power to create it ſelfe, as *Lazarus* had no power to recall his ſoule, and to rayſe vp himſelfe, when he was dead, as the borne blind had no power to open his owne eyes, as a man naturally hucbackt and deformed hath no power to make himſelfe ſtraight, no more is there any power in man to worke this chaunge, whoſe thoughts, and cogitations are euill, and continually euill: and if the Lord would permit the mindes of all men, as it were, with looſe raynes to runne headlong vnto all ſorts of luſts, out of all doubt there is no man, but by playne experience, hee would make it manifeſt, that there is a ſeminary of wickedneſſe in his heart: nor

any

any sinne but he would bee ready to rush into: his hand would bee polluted with slaughters and robberies, his feete swift to shed blood, his throat would be an open sepulcher, his tongue mischeiuous, his lips vnnimous, his eyes adulterous, his mynde malicious: and if the Lord would but suffer the lust of the wicked without his restrayning grace, to wander after his owne inclination, there is no streame (be it neuer so swift) ouerfloweth all with such violence, no enraged Tiger pursues his pray with gredines, as the strength of mans concupiscence would infring all order and honestie, for the accomplishment of his sinne. The fish is not more delighted with water, then man is with wickednesse. Sinne is more sweete to a naturall man, then suger is to the pallat of a childe.

The corruption of a naturall man.

To conclude, if the Popish doctrine concerning freewill were true, then were not all boasting excluded, for man might say God profered grace, and I receiued grace: hee promised, and I beleeued: hee threatned and I feared: he commanded, and I performed: he gaue his lawes, and I fulfilled his lawes. But wee will listen to our

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Apoſtle, where hee ſaith, that boaſting is
Rom.3.27. excluded not by the law of works, but by the law of Faith. Sithence man is ſo far falne from his firſt ſtate, that of the Sonne of God, now hee may iuſtly be called the ſonne of the earth, which was the name of baſtards in old time. It then followeth, that his minde muſt be chaunged, before the ſacrifice can bee accepted, in which chaunge we may profitably obſerue theſe ſix things: firſt, what it doth import: ſecondly, how hard a thing it is: thirdly, the reaſons of this chaunge, though the difficulty bee great: fourthly, the true and demonſtratiue tokens of a renued minde: fiftly, the continuance of it: and laſtly, whether it be in mans power or no.

The things to be conſidered in our ſpirituall change.

II

First there muſt be an vvhole chaunge.

As the heart of man is altogether euill, ſo there muſt be an whole change and renouation: It muſt not bee peeced and patched like a beggars cloake, but a new heart muſt bee created. It muſt bee dealt withall as the plague of leproſie, the which when the Prieſt ſaw to be cleane, yet ſhould it not be deemed ſo, vntill it were waſhed the ſecond time: the which muſt teach vs, in purifiyng of the heart, to proceed from

waſh-

waſhing with ſope, to cleanſing of it with fullers earth. For it is not an halfe ſcowring or a cleanſing from two or three ſinnes, but this change importeth a cleane waſhing in truth and ſincerity, although it cannot bee in fulneſſe and perfection, becauſe of humane frailty.

This confutes all Phariſaicall righteouſneſſe, which makes cleane the out ſide of the cup and the platter, which paint rotten ſepulchers, and carry the beſt ſide outward, with whom the world doth ſwarme at this day: Noble and vnnoble, rich and poore, learned and vnlearned, how are they guilty of this ſinne of hypocriſie, becauſe they neuer labour to purification of the heart, nay, all ſcorne it beecauſe of credit; to haue a beame in their eye, or a ſpot on their knee, or blaſpemy in their tongues, or notorious ſinnes in their hands, but how few becauſe of conſcience, deteſt the ſmooky ſtreames of an vnregenerate minde, and the ſtincking euaporations which aſcend out of a filthy heart, that is to ſay, how many ſeeme carefull to ſtop the groſſe ſinnes, but how few endeauour to damme vp the fountaine: how many are buſie about the outward

Pargetted Proteſtancie.

worke of Proteſtancy, but idle and negligent about the ſpirituall and conſcionable performance of the ſame.

12 A catholike Prieſt then muſt be ſanctified throughout, in body and in ſoule, in fleſh and in ſpirit, in hand and in heart, and if the diſeaſe come from the hart, as all ſickneſ of ſin doth, be ſure that in curing thou looke to the renewing of the minde, and cleanſing of thy heart, for many ſhow a deſire to be eare wiſe in hearing, and tongue wiſe in diſcourſing, but yet becauſe they neuer reſolue to bee heart wiſe, in receiuing the word of truth, that is, becauſe they neuer laboured to heale the roote of their natiue corruption, they haue falne into moſt groſſe ſins, & although they haue cunningly cloaked their deformities for a while vnder the ſhow of religion, yet in the end by the iuſt iudgement of god, the matter of their corruption hath bruſt out. The Anatomy of their hearts hath beene written in their foreheads, and they haue ſounded the trumpet of their owne reprobatiõ, by notorious oppoſition againſt the ſimplicitie and puritie of the Goſpell. Thus wee ſee that without the renewing of the heart men doe neuer

A true Catholike Prieſt.

The heart muſt be healed.

neuer thriue in repentaunce.

The next thing to be considered is the difficultie to become a new man, and to haue the minde chaunged; *Aquinus* sayth, that it is a farre greater worke to iustifie a sinner, than to create the world: for the worlds creation is such a work as hath his bounds, but the Iustification of man is as it were a participation of the diuine nature, which is infinit. Againe in our first creation nothing withstood the wisdome and power of the creator, but in our reparation, our sinne withstandeth him as much as it is possible, as Saint *Steuen* tould the Iewes, they resisted the holy ghost. Act. 7. 51.

13 Howv hard a matter it is to become a newv man.

Againe the heart of an vnregenerate man is compared to a stone, and to a rock, nay looke how hard a thing it is to turne a stone into flesh, or to draw water out of the rock, so hard a thing is it to chaunge the minde, and to make of an euill a good man. Againe, the work of regeneration is a taming of the wildest beasts in the world, as to make the wolfe dwel with the Lamb, the Leopard with the Kid, and the Lion with the Calfe: who would not wonder at this? And why then doe men cease to mar-

uell at the conuerſion of a ſinner. Nay to ſhew the greatneſſe of the grace of God in the conuerſion of ſinners, beaſts are ſayde to bee turned into men: For what elſe im-
Act.10.11. plyeth the viſion, ſhewed to Saint *Peter*, when hee ſaw Heauen opened, and a certaine veſſell comming downe vnto him, as it had bene a great ſheete knit at the foure corners, and let downe to the earth, wherin were all manner of foure footed beaſts of the earth, and wilde beaſtes, and creeping things, and foules of the heauens: what were theſe beaſts, but as Saint *Peter* expounds the viſion, Gentiles, who as our Sauiour tould the Cananitiſh woman, were no better then dogs, I will ſpeake it to the ſhame of all fleſh, no dogs are ſo curriſh, no hogs are ſo ſwiniſh, no Lyons ſo cruell, no Leopards are ſo fierce, no Wolues are ſo rauenous as man is againſt man: for if one beaſt doe kill and eate an other, wee hould it a prodigious thing and againſt nature: Lyons are cruell, but how ſeldome is it found that one Lion bids battaile againſt an other: Wolues are deuourers, but in what race of Wolues finde ye Carribyes and Canniballs: but amongſt men how many

thou-

thouſands be there, that liue by deuowring mens quick and liue fleſh? I ſpeake of ſuch Canniballs as without due reſpect of the poore, pull downe townes, turne tillage to paſture, take away mens liuings by coulour of law, as *Achab* did *Naboths* Vineyard, make large demaines, and ſpoile all a thouſand furlongs beefore them, that they may haue elbow roome, and the Diuel and all. Furthermore, to ſhew how hard a matter it is to work vpon the minde of man, the word of the Lord which is the ordinary inſtrument to bring this chaunge to paſſe, is compared to a two edged Sword, to cut, to cleaue it, and diuide it, and if a ſword will not ſerue, turne then to a fire, for molting of ſuch as will not yeeld to the edge: and if fire will not diſſolue nor do any good, then to an hammer to beate and bruſe it to pouder, all which reſemblances of the word, liuely expreſſe the moſt horrible corruption that is in man, the blindneſſe of his minde, the hardneſſe of his heart, the crookedneſſe of his will, the frowardneſſe of his affections, and the peruerſneſſe of his Iudgement. Heb. 4. 12. Luke. 12. 49.

This ſhould teach vs all to ſnub Sathan

Sinne muſt be vvounded before it be full ſhapen.

at the firſt, to wound ſinne before it be full ſhapen, and to ſtrangle it in the cradle, for many there be which not being obſtinate at the firſt, yeelding at the laſt without reſiſtance to the firſt motions of concupiſcence, grow obdurate & paſt all feeling: & as inbodily diſeaſes wee know them to be leſſe curable that feele not their ſickneſſe, and in phrenſie them to bee moſt frantick, which leaſt diſcerne themſelues to be brainſick, euen ſo that ſoule is moſt likely to be ſick vnto death, & furdeſt from this change, that the Apoſtle ſpeaketh of in this place, that is accuſtomed to ſwallow downe ſinne without contradiction, inſomuch as if all the diuels in hell doe wiſh a man a curſe, this is it, that he would thriue in ſinne, for they know that to work a change in ſuch a ſinner, is to waſh an Ethiopian white: they that are beſt acquainted with their owne harts, know the truth of this by experience.

The greateſt curſe to proſper in vngodlineſſe.

Againe, wee learne heere how far the greateſt number of vs are from the practiſe and power of true religion: For if men come to the church for cuſtome and faſhion, vvithout any preparation or regard of their feet. If they doe heare with the griſtles

Temporizing profeſſours.

griſtles of their eares, vvithout either ſtoring the memory, or treaſuring vp any thing in the heart, if they receiue once in a yeere the ſacrament of the Lords ſupper, though they neither diſcerne the Lords body, nor haue any vnderſtanding why the ſame was inſtituted, if they haue a *Pater noſter*, ſticking betwixt their teeth, though they neuer knew what it was to pray with trauaile of the heart, and feruencie of the ſpirit: O behold a vvorthie vvork atchiued, beehold a Proteſtant in follio.

This is good Religion, yea this is Court diuinity, and Country diuinity, this policy thruſteth piety to the walles, the world preuailes againſt the word, religion is made to ſerue mens turnes, and to ſatisfie their luſts: Thus whileſt men are aſhamed to be counted fooliſhly preciſe, they are not aſhamed to haue their filthynes in their skirts, that is, to ſhew themſelues groſely prophane. The Papiſts chaunged Religion into ſuperſtition, and we haue chaunged it into preſumption; they turned Gods ſeruice into worſhip of wood and ſtones, wee haue renounced their mawmets, and miſhapen puppits, and yet doe adore Couetouſneſſe, Oppreſ-

ſion,

Carnall Proteſtants.

ſion, Pride, Belly-cheare, and Drunckennes, with ſuch like goddeſſes: in a word, many are well contented to renounce the Pope, that neuer men to put vpon them Ieſus Chriſt. But heare mee thou time-ſeruing Proteſtant, what I will ſay in the meſſage of the Lord, though thou wert waſhed withall the water in the Sea, though thou readeſt diuine ſcriptures till thine eies grow dim with gazing, though thou heareſt and vnderſtandeſt much wiſdome by preaching of the word, though thou dwelleſt in the middeſt of the Sanctuary, though thou ſay thou art a Proteſtant, forſwereſt the Pope, & all his beaſtly trumperies, yet except the knowledge of the Goſpell worke a change in thee, and reforme thee, except thou loueſt righteouſneſſe as thy ſoule, and reioyceſt in the practice of Godlines as in thy life, thou art an hipocrite. Thine iniquities are marked before the Lord, and thou haſt no portion in the inheritance of the Saintes, hetherto of the difficultie in the creation of the new man.

Knowledge without practiſe helps roundly to hell.

14 Now it followeth, concerning the reaſons why they that hope to be ſaued muſt bee ſpiritually chaunged. Firſt, the Lord

hath

hath made vs Priests, *Moses* calleth you a a priestly kingdome, and Saint *Peter* in the same sence calleth you a royall priesthood. Saint *Iohn* saith that Christ hath made you Kings, and Priests, and *Esay* propheſying of the spirituall Priesthood, vnder the new couenant, fortold that all should be Leuites vnto the Lord. Now the Priests must carry the vessels of the Lord, therefore should they be cleane: nay, Priests were appoynted to be cleansers of others, therefore first of all they ought to cleanse themselues. Secondly you are the temples of the Holy Ghost, therfore you must be changed. Doe yee not know, that you are the temple of God, and that the spirit of God dwelleth in you, and that your body is the temple of the holy Ghost, which is in you? and againe you are the temple of the liuing God, as God saith I will dwell in thee. If a great personage should vouchsafe to enter vnder thy roofe, and to lodge with thee for a season, what sweeping, what brushing, what garnishing and preparation wouldest thou make, and yet to giue God himselfe entertaynement that he may take pleasure in thy body and soule, which he hath chosen to be

The reasons why wee must be spiritually chaunged. 1. Pet. 2. 9. Exod. 19. 5. Reuel. 5. 10. Esay. 19. 9.

1 Cor. 6. 19.

A Similes.

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his temple to dwell in, what a ſlender care there is, thou neede no more but the teſtimony of thine owne heart. Remember brethren your honour, and let your titles put you in mind of this dutie, you are the houſe of the Son of God, all things ought to bee in order in Gods houſe, you are the temples of the holy ſpirit, you count it your ſhame to abuſe the materiall temples, much more ſhame is it to pollute the ſpirituall temples of your ſoules: you are the ſpouſe of the heauenly bridegrome, you muſt endeauour to be without the ſinering and ſmutches of corruptible men, that the bridegrome may take pleaſure in your beauty: you are a choſen generation, a royall Prieſthood, an holy nation, a peculiar people: O ſhow forth the fruits of him, who hath called you out of darkeneſſe into his meruailous light.

Thirdly, you muſt be changed in minde, and become holy, becauſe your heauenly Father is holy. For God the father is cleane, therefore muſt his children bee holy alſo: this taxeth ſuch as would fain pretend ſome alteration, like ſlaues that looke to their taſke, for feare of the whip, or mercinarie hirelings that cleanſe themſelues for hope

of

of reward. Fourthly, without this change no man ſhall ſee the Lord, no polluted thing ſhall enter into the heauenly Ieruſalem, without ſhall be dogs, enchaunters, whoremongers, murtherers, Idolaters, and whoſoeuer loueth or maketh lyes. Therefore the repairing of the Image of God defaced and put out by ſinne, ſtands vpon life and death, vpon ſaluation and damnation: No man is ſo deepe in hell, as hee that leaſt thinckes of theſe things, for impiety and ſecurity doth ſo poſſeſſe the heart of man, that hee had rather trye the market what God would giue for ſinne, then to abide the coſt and trauayle of this ſpirituall chaunge: wee applaud that Goſpell, that preacheth Chriſt our redemption, but wee like not ſo well of the word of ſanctification: knowledge of the Goſpell may haue our good word, but a good life agreeable and proportionable to knowledge, is rare to bee found: but the beſt courſe is, ſo to lay hold vpon Chriſt for righteouſneſſe, that withall we remember ſanctification & holines. And thus much concerning the reaſons why the Catholike Prieſt muſt endeauour to be chaunged in his mind, now it follow-

Reuel. 22. 15.

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eth concerning the workes of this ſpirituall change.

The markes of our regeneration.

There are foure abilities in mans ſoule: Wit, Will, the Iraſcible power or ability of being angry, the Concupiſcible or ability of luſting. In theſe foure faculties were couched foure vertues, as long as man continued in his innocency: in his Wit wiſdome: in his Will, righteouſneſſe: in the Iraſcible faculty, hardines: in his Concupiſcible, ſtaidneſſe: but after his fall, his Wit was woũded deadly with ignorance: his Will, with wrongfulneſſe: his hardineſſe, with cowardlineſſe: and ſtaydneſſe, with licentiouſneſſe. Theſe muſt by degrees be repayred, & according to the portion of grace heerein, may euery Chriſtian ſoule take a iuſt ſuruey of his ſpirituall change.

16

The firſt note of our ſpirituall change, is illumination of the minde.

The firſt note of this change appeareth in the illumination of the minde, vvhen god doth illumine the vnderſtãding of his children, to know the things that pertaine to life euerlaſting. The people that vvalked in darckneſſe, haue ſeene a great light, to them that dwelled in the land of the ſhadow of death, hath the light ſhined: As the Sunne vvhen it riſeth ſcattereth and diſperſeth the

A Simile.

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darckneſſe that is in the vvorld, euen ſo the Sonne of righteouſneſſe diſcuſſeth that foggie darckneſſe, vvherewith our mindes are naturally eclipſed, and kindleth a new light, vvhereby vvee attaine to the knowledge of the miſterie of the kingdome of Heauen: And ſo brethren the firſt vvork of a renewed minde, conſiſteth in knowledge, vvhich tranſformeth a man to the Image of God his maker: that is to ſay, to the puritie & ſinceritie of the vvhole ſoule. True it is that the minde of man before the change, is not voide of all knowledge, but that vnderſtanding vvhich it hath, is of things humaine, not heauenly: corporal, not ſpirituall: tranſitory, not eternall: neither doth it fully, perfectly, or truely vnderſtand the things that are temporall. Hence *Barnard* ſaith, *Scintilla intelligentiæ nobis reliquit Dominus ſumma ſua miſericordia*: the Lord hath left vs a ſmall ſparckle of vnderſtanding of his great mercy.

This doctrine hath manifold vſes, for firſt we are heere taught, that none come to the knowledge of the truth, without the aide of Gods ſpirit, that all ſuch remaine, as poore blinde creatures, intangled either in Acts. 16. 14.

ignoraunce or errour, as are not taught of god, that the wiſeſt politicians euen ſuch as thinke to climbe aboue the clouds, and that all the wiſedome in the world lies in their braines, are no better then beaſtes, without it pleaſe God to ſanctifie their wiſdomes & vnderſtandings. That we may haue comfort therfore in the groth of our new birth, let vs increaſe in the knowledge of good things: let vs not be children in vnderſtāding: let vs not be ſtil hanging at the dug: let vs not ſtill be a.b.c.daries. Theſe are the times that *Daniell* ſpeakes of, touching the increaſing of knowledge: and *Ioel* ſayeth that the Lord will not drop, but powre on knowledge on all: and *Eſay* reporteth that vnder the Goſpell wee ſhall ſee eye to eye. Laſtly, it is a fearefull ſigne of reprobation to be alwaies learning and neuer the wiſer, as on the other ſide, the firſt token of a renewed and ſanctified minde, is to increaſe in the knowledge of God, and of his truth.

Iere. 10. 14.

17 The ſecond note of regeneration is ſanctification of the will.

The ſecond note of a regenerate minde is, when the will of man is ſo ſanctified, that it willeth and chuſeth that, which is pleaſing and acceptable vnto the Lord, for as you haue heard man naturally is a vaſſall of

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iniquitie, he is sould vnder sinne, he drincketh vp wickednesse as the fishes draw in water: he is a pray vnto Sathan who iniecteth into his minde euill thoughtes and cogitations, and offereth him obiects and occasions to withdraw his will from spirituall obedience. If thy will then be so far freede from sinne, that it chooseth the good and refuseth the euill, then mayest thou assure thy selfe that the spirit of God is in thee, on the other side: If thy conscience tel thee that thy wil is forward to nothing but that which is euill, nor inclined to any thing, but that which is base and transitory: If it cleaue and cling to the earth, and be a bondslaue to thy body: if it be not freed from the bōdage of sin, and from the tyrannie of carnall appetite: well maist thou haue thy minde in some measure lightened with knowledge, but yet thou lyest vnder the curse and malediction of God, whose word is a word of power to all such as truely receiue it.

The third note of a renewed spirit is, an holy anger and zeale against impietie, and vngodlinesse, such as was the anger of *Moses*, when he came downe from the Mountaine, and burnt the golden calfe, and com- 18

The third note of our newv birth is an holy anger against vngodlinesse. Exod. 32. 19.

maunded the Leuites to sheath their swords in the bowels of their neareſt kinſemen: of
2 King. 19. 10. *Elias*, who ſaid that he was earneſtly zealous for the breach of Gods couenant: of *Phinees*, who for zeale of Gods glory ſtabd with his ponyard a blind Iew, and a ſhameleſſe gentile: of *Paul*, who was hotly incenſed againſt the falſe Prophets: and of Chriſt, who condemned the hipocriſie and wicked traditions of the Phariſes, whipped the byers and ſellers out of the temple, &c. Here then is the chriſtian courage of a manly countenance, when anger is brought into his right courſe, when for Gods cauſe it feares not the face of the mighty, neyther is daunted at the proud lookes of the lofty, according to the example of *Iob*, whoſe courage in Godlineſſe made the yong men aſhamed of their libertie, and the Princes to ſtay their talke, and to lay their hands vpon their mouthes.

Thus when naturall heat of burning anger for perſonall wronges, is turned into the zeale of fire for Gods cauſe, and the
True zeale. ſaluation of our brethren: when the zeale of the fleſh, of the world, of ſuperſtition, and falſe religion, is turned into feruencie

of

of the ſpirit, for the puritie and ſimplicitie of the Goſpell, there is an infallible ſigne of the ſoules reſtauration into the ſtate of grace, and of her high way to happineſſe into the kingdome of glorie.

This ſhould teach men as they would deſire to haue the earneſt and aſſurance of their ſaluation, to labour to bee more zealous and feruent in the ſpirit than they haue beene. Yee Miniſters of the Goſpell remember *Ieremeas* example, who when hee ſaw the word of the Lord was contemned, and being heauy in his heart, began to reſolue to preach no more, yet the word within him was like a burning fire, and it burſt out in zeale for the Lord of hoſts. Remember that the holy Ghoſt which kindleth this flame in his ſeruants, is called fire: that the ſpirit deſcended vpon the Apoſtles in fiery tongues. Remember that *Appollo* his prayſe recorded in the Goſpell, is that hee was of a feruent ſpirit. Remember *Paule* exhortation to *Timothie*, ſtir vp the grace of God which is in thee: which is moſt neceſſary where the zealous care of Preaching is choaked by ambitious deſire of aſpiring: where the witchery of the fleſh, *bo-*

Rom. 12. 11.

The duties of Miniſters.

Ier. 20. 9.

Luke 3. 16.

Act. 2. 3.

num eſt eſſe hic, Maſter tis good to be heere, and Sathans large profers, *Omnia hæc tibi dabo*, all theſe will I giue thee, haue beate downe theſe caſtles and ſtrong towers, that ſometime ſeemed vnconquerable, and hath ſtriken the ſtars from heauen to earth, puting quite out the light of the ſpirit, that ſometime clearely ſhined, and quenching the zeale that according to outward apperance feruently burned.

The dutie of Magiſtrates.

Magiſtrates likewiſe that haue auctoritie either in Church or common wealth, ſhould labour to gather good teſtimonies of their regeneration, by that zeale which they ſhow for the benefit of the reſpublick, and the Church of God. They ought to be mouthes to ſpeake for the Church and Gods people, as *Moyſes* was vnto *Pharao*: they ought to defend the good cauſe of Gods Church as *Iepheah* did againſt the Amonites, firſt in diſputation by wordes, and after in battaile with the ſword. They ſhould maintaine holy religion and incourage the people not to fall away from God in their greateſt perill, as the good King *Hezekia* did when he receiued the blaſphemous meſſenger frō that rayling *Rabſache*, againſt

Exod. 5. 1.

Iudg. 11. 32.

2 King. 19.
Num. 25. 7.

againſt his God, his temple and his people. They ought as *Phynees* did when hee ſaw whoredome and wickedneſſe abounded, to take the ſword into their hand and to execute Iudgement, vpon the malefactours. This ſhould bee in deed, but if wee looke to the practiſe, then ſhall it be found that the baſeſt liues many times are in the higheſt roomes, and that not zeale & magiſtracie, but impietie and auᵭthoritie haue kiſſed each other, inſomuch as hie callings, places, and preferments, are beſtowed many times where there is leaſt merite, as *Ieroboam* beſtowed the office of the Prieſts vpon the baſeſt of the people. God of his infinite mercie ſanctifie your zeale, that you may be ſeruants for the Lord of hoſts ſake: For this is certaine, that if you haue not the zeale of the ſpirit, you ſhall haue the zeale of the fleſh. If the zeale of GOD and his word doe not enflame you, the zeale of the world and her works will conſume you: & if you will not in zeale to Gods glory forgoe earthly and tranſitory treaſures, then in zeale which you haue to your profits and pleaſures, (by the iuſt iudgement of God) you ſhall looſe the loue of God, the fauour

of the godly, and forfeit your owne soules in euerlasting perdition.

19 The fourth signe of a new man is staiednesse in lusting, or coueting. Before the fall of *Adam* the concupiscence of any nature was naturall & necessarie, like as other affections were, but after our first parents were seduced, & had tasted of the Serpents poison, the strength of concupisence was depraued in our hearts: whereby it commeth to passe that ouer-reaching the limits of nature and necessitie, it either extendeth it selfe to things that are vnlawfull, or else in things lawfull, it showeth it selfe to bee excessiue and immoderate.

So then brethren, a certaine note of our spirituall change is, when Staidnesse beginneth to bee wrought in our desires: when this our natiue corruption, of coueting and lusting beginneth more and more to be reformed: when the spirit in lusting preuayleth against the flesh: when we couet after the more excellent guifts: when with *Dauid* we desire the knowledge of Gods commaundements: when according to the exhortation made by Saint *Peter*, wee desire the sincere milke of the word, to grow by

Signes of minds regenerate.

1 Cor. 14. 1.

Psal. 119.

1 Pet. 2.

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it. But alas if we examine the regeneration of men by this tryall, wee ſhall finde that their countenaunces, which ſhould bee lift vp to heauen, are caſt down like the graines of ſwine to the earth, as if God had giuen them ſceptures to play the dizhards withall, or tripled maces to rake doungils withall. For whereunto doe men giue themſelues from morning to euening, but to the loue and luſt of this world, being content (as it appeareth by their practiſe,) to ſell Paradiſe for a licourous morſell. One clinges to his money, another cleaues to his whore, a third is choaked with ambition: the loue and deſire of profit and gaine, pleaſure and delight, honour, and preferment hath ſo extinguiſhed the loue of heauenly things. I am thine ſayeth the Pſalmiſt, O ſaue mee becauſe I haue ſought thy righteouſneſſe. None can with comfort vtter this, but hee that cleaues vnto the Lord with all his hart, not the grinding grubber, who lurcheth the poore and needy as hee liſteth, becauſe he hath power in his hand, for to him couetouſneſſe ſaith, thou art mine: not the proud and vaine glorious, for to him ambition ſaith thou art mine: not he which thinks of

Signes of vnregenerate minds.

nothing elſe, but ſatisfiyng his bodily pleaſures, for to him the fleſh ſayeth, thou art mine. To conclude, if the fleſh challenge them, which fulfill the luſts of the fleſh, and the world them which bee louers of the world, then be ſure that the Diuell will not looſe his owne, for want of challenge, for they that haue their portion in earthly things, as they are ſubiects to ſinne, ſo are they a pray vnto Sathan. And thus far of the foure chiefe markes of a renewed mind, now it followeth, concerning the continuance of this change.

20 As in our naturall generation wee are
Epheſ.2.1. found dead in our ſinnes and treſpaſſes, for
2 Cor.3.5. the minde is darkened, the vnderſtanding
Iam.4.2. is vnfit to receiue the things that are of God:
Rom.7.23. the iudgement is oppoſed againſt the diuine truth, the will is led captiue to worldly luſts, ſo by the ſpirit of God we are rebegotten, and yet not ſo that wee preſentlie grow to perfection, but as it were by certaine moments, the ſcales of darkeneſſe fall from our eyes, and our affections are repaired: or elſe all ſuch exhortations were in
Rom.1.17. vaine, wherein wee are exhorted to new increaſes of Faith. The which alſo wee are taught

taught in the perſon of him, who beſeeched the Lord to increaſe his Faith: and by the Apoſtle, when hee ſayth, that Chriſt muſt grow vp to a full age in vs. The difference of grouth the Apoſtle ſhoweth, that wee muſt firſt be fed with milke and then with ſtronger meate. Luke.17.5. Ephes.4.13. 1 Cor.3.1.

This ought to teach vs to encreaſe more and more in good things, working the iourney of the righteous, which from Faith to Faith, from Vertue to Vertue, forgetting that which is behinde, and indeuoring our ſelues towards that which is before: Godlineſſe is a fight, there may bee no retiring: godlineſſe is a race, there may be no ſtanding: godlineſſe is a iourney, there may be no fainting: If men go not through ſtitch in religion, when they haue begun to make profeſsion of it, they afflict their ſoules in vaine: what ſhall it profit a man to begin to fight and to yeald, before he ſeaze vpon the ſpoile: to runne, and not to obtayne: to dig for the goulden myne, and to faint beefore hee finde it? The reward is infinit: and therefore the ſeruice muſt not be for pangs and fits: or like a compoſition made for a few dayes, but wee muſt ſerue in holineſſe Phillip.3.14. Deu.6.7. Exod.18.24. Reuel.3.5. 1 Cor.9.24. Luke.1.75.

and

and righteouſneſſe, euen all the dayes of our
Rom.2.7. liues. To them which continue in well doing, glory, honour, immortalitie, and euerlaſting lyfe: *Agrippa* his ſomewhat would
Acts.26.28. not ſerue the tourne, Saint *Paul* would haue it altogether. The Lord would haue
Leuit.22. all, that not ſo much as the tayle of this ſacrifice was wanting.

This teacheth vs that without continuance in ſanctification, all our vertues haue loſt their due praiſes, what ſhall it profit vs
Math.13.21. for a time to beleeue, and in time of tryall to forſake the Lord: to loue, and then to
Reuel.2.4. & 13. forſake our firſt loue: to haue the name of God in our foreheads, and then to denie him when Antipas is ſlaine before our faces: to profeſſe ſo long, as wee may finde paradiſe in our beds, and not to perſeuere in time of perſecution, that is, to ſeeme to
Math.10.22. beeginne in the ſpirite, and to end in the fleſh.

21 This laſt thing to bee conſidered is, by
The meanes vvhereby the ſpirituall chaunge is vvrought. what inſtruments of grace this ſpirituall chaunge muſt be continued, which are two, the Word, and the Spirit of God, which maketh it proſper to the ſaluation of mankind.
Ioh.17. Now are you cleane, ſayeth our Sauiour, through

through the word which I haue ſpoken vnto you: the ſpirit quickeneth and giueth life, but the word is the breath of the holy Ghoſt. The ſpirit waſheth and purgeth, or elſe we remaine defiled withall manner of vncleanneſſe, but the word of the Lord is as a pure fountaine of water, wherewith we are rinſed and ſcoured. The ſpirit makes vs to bud and bloſſome, and bring foorth fruite: but the word is the incorruptible ſeede of our new birth. The ſpirit of God is as fire whereby we are purified: but the word is, as oyle which miniſtreth matter to that fire. And as the fire hath one matter or other to maintaine it, or elſe it goeth out, ſo the graces of the ſpirit muſt be continued and increaſed by the miniſterie and preaching of the word of God, or elſe they die and decay.

This plainely diſcouereth the miſerable eſtate of all ſuch as vainely promiſe to themſelues an inheritance in the kingdome of glory, and yet ſet not one gally halfepeny by the miniſtry of the Goſpell, in the kingdome of grace, which is that golden pipe where through all the promiſes in Chriſt, all ſpirituall grace, yea the whole inheri-

heritance of the Saints, is conuayed vnto vs: for if Faith commeth by hearing the word Preached, then it followeth, no Preaching no Faith, no Faith no Chriſt, no Chriſt, no redemption nor hope of ſaluation, but perpetuall abiding vnder the moſt terrible curſe and malediction of God.

Who is hee then, whoſe heart is truely ſmitten with compaſsion towards GODS Church, that without mourning & lamentation beehoulds the poore ſheepe wandering without ſheaperds, on the mountaines, and in the wilderneſſe, readie to be deuoured of the Wolfe, that is to be carried captiues to hell fire, of ſinne and of Sathan, or ſuch to liue of the alter, as liue from the alter: whoſe endeuour is nothing elſe but to feede their owne luſts, and to enrich themſelues with the ſpoiles of the church. And ye people that periſh for lack of faithfull ſeers, & beſt content your ſelues with ſuch blinde workmen, as neither bring ſkilfull hands, nor tempered morter to the bulding vp of your conſciences in Chriſt Ieſus: weepe and howle at the conſideration of the ſtate wherein you ſtand: For if your fields were fruitleſſe, or burnt to the ground

with

with parching heate: If your pleaſant meadowes were made like vnto the paued allies, and your fatteſt paſtures ſo conſumed with a curſſe, as that they would not yeld a ſpire of graſſe towards the maintenance of your thouſands of ſheepe and cattell. If your ſumptuous buildings were made as ruinous as your pooreſt cottages, and your populous citties as hideous as the moſt deſolate deſarts: If the carkaſes of your deereſt companions were pined with corporal famine, and made as it were a path in the ſtreetes to tread vpon: If your wiues in your boſomes were ſmitten with leproſies, carbuncles, or plague ſores, in their bodies: If your firſt begotten the ſtrength of your loynes, and hopes of your ages, did wallow in their bloud beefore your faces, yet were not all theſe ſuch matter of woe and lamentation, as to behould the heards to pine away, and the blinde ſoules of men to be carried headlong to the hells, to ſee the Lords Vineyards, for want of husbanding and dreſsing, to lye ouergrowen with briars and brambles, like the field of the ſluggard, or ſome barbarian wilderneſſe, to beehould your owne houſes ſumpteouſly builded,

cunningly compacted, artificially ſeeled, glorioufly furniſhed, and yet your ſelues, who ſhould bee the temples of the holy Ghoſt, to be like dunghills, plaunches, and ſwineſties. Well may you feede your owne humours with your vaniſhing ioyes, and ſolace your ſelues with the comfort of priſoners, which is of ſmall durance, but he that hath a ſound taſte of heauenly comfort prepared for thoſe that loue the Lord, regardeth the things that are vnder the Sun, but as temporall and tranſitory.

That you may prooue what is the good will of God, &c.

This is the ende of our renouation, wherein wee muſt conſider two things: firſt what this prooving doeth import, and ſecondly what the thing is wee muſt prooue. It is not euery light knoweledge whereby in ſome meaſure we are enlightened to make ſome difference in our iudgements betwixt good and euill, which the Lord requireth at the hands of his children, for this they may haue in whom the Almightie taketh no delight, as the Poet reporteth of *Medea: Video meliora pro-*

First try by knowledge, then approue in practice, both which the word importeth.

proboq;, deteriora sequor, that is, I behould the better and approue them, but I follow the worse: and in this Epistle wee haue heard how the spirit of God reproueth the Iewes, for their vulgar probation of good things and generall assent vnto the Law, without cõscionable purpose to accomplish the things contained therein. *Behold, thou art called a Iew, and restest in the Lawe, and gloriest in God, and knowest his will, and allowest the things that are excellent, &c.* But it followeth. *Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, a man should not steale, doest thou steale? thou that sayest, a man shall not commit adultery, doest thou commit adulterie? thou that abhorrest idols, committest thou sacriledge? thou that gloriest in the Law, through breaking the Law, dishonourest thou God?* Rom. 2. 17. 18. 19. 20.

This showeth euidently that the Philosophers had not their mindes renewed by the spirit of God, for they onely approued their owne opinions, and made them their resting poynts: this reproueth the religion of the wicked and vngodly, who esteeme of the commaundements of God, hard and burthenous, and therefore take no pleasure

in them, yea whose impietie hath growne so vnmeasurable as to affirme, that the law of *Moyses* was not giuen of the true God, but of an euill spirit.

Manichei Valentinia in Martionitæ.

Lastly, this conuinceth all such to be irreligious, who ioyne not workes with Faith, and practice with profession. Then in hearing the word, labour to doe thy heart good, for many heare, because the word likes them in iudgement, or that it buildeth them vp in knowledge, but few loue it in heart, because it commaunds the affections: many commend sermons, and aduaunce the graces of God in the ministers of the Gospell, but few haue the power of the word imprinted vpon their liues and conuersations.

The second thing to bee obserued in these wordes is, what the thing is we must prooue: the which our Apostle calleth the will of God: he meaneth that will which God hath reuealed in his word, the ignorance whereof is the cause of so many euills, as cannot be numbred: therefore wee are taught by the Psalmist to meditate in the law of God day and night: therefore the Lord commaundeth *Iosua* that the booke of the law shall not depart out of his hands:

therefore the Prophet *Esay* sayeth to the law and the testimony: and Saint *Paul* will haue vs to be children not in vnderstanding but in malice.

FINIS.